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(A Quarterly Peer-reviewed Research Journal)

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The Indian Journal of Arabic and Islamic Studies

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Editor's Note

When we announced to issue '*Majalla-tul-Hind*' we declared it to be bilingual- Arabic & English but for some technical reasons we were unable to fulfill this promise. After all, this journal was published in Arabic only and now it is going to complete its fifth year. Within this short span of time it made its place among the Arabic research journals of the world notably its special issue in two volumes on '*Allāmah Shiblī Nu'mānī*' which got much appreciation from the Arabs. Now, the time has come to fulfill the earlier promise but in a different way, i.e. we decided to issue one separate research journal in English with the title of '*The Indian Journal of Arabic and Islamic Studies*' praying to the Almighty Allah to ease us to continue this academic journey.

This is the first issue of this journal. It contains eleven papers on different topics and issues related to Arabic and Islamic Studies along with one book-review, one report of a national seminar and one long poem.

The first paper of this issue discusses the Qur'ān being an abiding wonder. It was written by Maulāna Waḥiduddīn Khān who is one of the great Indian Muslim thinkers of the modern age. He hails from A'zamgarh and studied at Madrasa-tul-Iṣlāḥ (Sarāimīr, A'zamgarh). He wrote more than two hundred books. His about thirty works have been translated into Arabic while more than fifty works of his have been rendered into English and Hindī. Some researches, at Ph. D level, have been done on his life and contributions.

Subsequently, he received several national and international awards including Padma Shrī (India) and al-Ḥasan bin ‘Alī Award (Dubai). The paper in your hands is the first part of English translation of his Urdu book “*Azmat-e-Qur’ān*’.

The second paper is the first part of English translation of the Ph. D thesis in Arabic titled ‘*Tajamāt Ma’āni al-Qur’ān al-Injiliziyyah al-Mukhtārah munḍu 1930 ḥattā 2001*’. The Arabic text has been published from Lebanon and Saudi Arabia but the publisher made some changes in the language and also in the opinions with which the author does not agree. Now this book is being translated into English which has been revised by the author himself. The translation has been done by the friend of the author Mr. Abū Ādam Farīd bin ‘Abdul Ḥafīẓ al-Hindī who is presently working in the Embassy of Lebanon (New Delhi) and has translated into English ‘*Ḥarakah al-Tarjamah fī al-‘Aṣr al-‘Abbāsī*’ with the title of ‘*Glorious Movement of Translation during Abbasid Period*’ published from Islamic Wonders Bureau, New Delhi.

The third paper has been written by Dr. Muḥammad Sa’īd Mitwally Ibrāhīm, which deals with the Ḥadīth and the difference found in them, and how one ḥadīth becomes strong with the support of the other. Dr. Ibrāhīm is a lecturer in the Department of Islamic Studies, Faculty of Languages and Translation, Al-Azhar University, Egypt.

The forth paper is a moderate view of *jihād* in Islam written by Prof. Alṭāf Aḥmad A’ẓmī who is a renowned author of Islamic Studies and one of the pillars of Unānī medicine in India. He has authored many valuable books in Urdu i.e. ‘*Islāmī Riyāsat*’, ‘*Dīn ka Qur’ānī Taṣawwur*’, ‘*īmān ka Qur’ānī Taṣawwur*’ and ‘*Maulāna Āzād kī Qur’ānī Baṣīrat*’. These

books are very significant and need to be rendered into foreign languages. We are publishing in parts Arabic translation of his book '*Islāmī Riyāsat*' in our Arabic journal '*Majalla-tul-Hind*'.

The fifth paper deals with the tradition of *hijab* (veil) and proves that it was started by the pre-Islamic Arabs not imposed by Islam. Instead, Islam validated it, promoted it and even rendered great contribution to its further propagation. It is a direct reply to those who blame Islam for such traditions. This article of 'Allāmah Shiblī Nu'mānī is originally in Urdu. 'Allāmah Shiblī has authored several excellent books on Islam and its sciences i.e. *Sīratun Nabī*, *al-Ma'mūn*, *al-Fārūq*, *Sīratun Nu'mān* etc. Some of his works already have been translated into Arabic, English, Hindi, Pashtu and Persian.

The sixth paper is the first part of the English translation of the Urdu book '*Arab-o-Hind 'Ahd-e-Risālat men*' authored by Qāḍī Abul Ma'ālī Aṭḥar Mubārakpūrī. The book has already been translated into Arabic with the title of '*Al-'Arab wa al-Hind fī 'Ahd-i-al-Risālah*' by Dr. 'Abdul 'Azīz 'Izzat 'Abdul Jalīl of Egypt. Qāḍī Aṭḥar Mubārakpūrī is a source on Indo-Arab relations. He has written a series of books on the topic one of them has been translated by Dr. 'Abdul 'Azīz 'Izzat while I have translated into Arabic his book entitled '*Arab-o-Hind 'Ahd-e-'Abbāsī men*'.

The seventh paper entitled 'Contribution of Islamic Culture to World's Civilization' is one of the series of Nizām Endowment Lecture of the Department of Arabic, Persian, Urdu and Islamic Studies (Visva-Bhāratī, West Bengal). It was

delivered by R. M. Chopra the then President of Iran Society, Kolkata (W.B). It is indeed an abridged article on the topic.

The eighth paper has been written by Mrs. Ar. Mariam Aḥmad, Assistant Professor of Jāmi'a Millia Islāmia (New Delhi). She is the expert of Islamic architecture who has discussed seven principles on which Islamic architecture is based, i.e. *Tauḥīd* (Unity), *Iḥtirām* (Respect), *Ikhḷāṣ* (Sincerity), *Iqtiṣād* (Moderation/Humility), *Ḥayā'* (Modesty), *'Ilm* (Pursuit of Knowledge) and *Dhikr* (Remembrance).

The ninth paper has been written by Dr. Ṣafarul-Islām Khān who is the Editor-in-Chief of *Milligazette* (New Delhi) and author & translator of about fifty books. Dr. Khān is unanimously considered the expert of Palestinian issue from India. This is also one of the series of Niẓām Endowment Lecture of the Department of Arabic, Persian, Urdu and Islamic Studies (Visva-Bhāratī, West Bengal).

The tenth paper is mine which is the introduction of the book '*Siyar-ul-Ārifīn*' authored by Maulāna Faḍl Jalālī. This book is the first source on spirituality and spiritual guides, which has preserved numerous unknown and dying things of this field.

The eleventh and last paper is on the life and works of Maulāna Ṣadrud-dīn Iṣlāḥī (d. 1998). It discusses his contribution and dedication to revive Jamā'at-e-Islāmī in India. Maulāna Iṣlāḥī has rendered his great services in preparing the literatures of the Jamā'at namely '*Dīn ka Qur'ānī Taṣawwur*', '*Ḥaqīqat-e-Nifāq*' and '*Talkhīṣ Tafhīm-ul-Qur'ān*'. All of them are in Urdu and need to be translated into foreign languages.

These papers have been entailed with the report of a national seminar on '*Dār-ul-Muṣannifīn, its Founders and Research Fellows, and their Contributions*' organized by the Academy itself. Earlier it organized an international seminar on Shiblī Nu'mānī himself. The report is followed by the book-review of '*The Prophet of Peace*' written by Maulāna Waḥīduddīn Khān.

This issue ends at one long poem which has been composed by my father Respected Mr. Layeeque Aḥmad. My dear father wrote this poetic latter to me when I was studying in M. A. (Arabic) in Jawaharlal Nehru University, New Delhi.

In the meanwhile we were busy in editing papers received for the Journal we suffered from a great blow for the demise of Shākir 'Ināyatullāh father of our Assistant Editor Dr. Ḥeifā' Shākrī. Shākir *sahib* was a great Indian scholar. He was graduated from Dār-ul-'Ulūm, Deoband (U.P.). Then he took admission to al-Jāmi'ah al-Islāmi'ah, Madīna (KSA). After that he benefited from al-Qāhirah University and 'Ain Shams University. He was appointed as a Lecturer of Rhetorics in the Department of Arabic Lang. & Lit in Umm-ul-Qurá University in 1983. He served this university up to 1999 when he fell ill and came back to India. Since then he had been suffering from different diseases which did not give him chance to serve the knowledge anymore. Finally he breathed his last on 11th November, 2015. Among his valuable works in Arabic are '*al-Maqāmāt al-Ḥarīriyyah*' (Edited in four volumes), '*Qawā'id al-Lughah al-Fārsiyyah*' and notes on important issues related to Arabic language and linguistics.

At the end I wish to pay thanks to all those who encouraged me and extended their help and support in preparation and

publishing of this issue including the members of the advisory, editorial and review boards of the Journal. May Allah bestow upon us more and more desire and courage to serve Arabic and Islamic Studies.

Dr. Aurang Zeb Azmi

The Qur'ān: An Abiding Wonder

✎...Maulāna Wahīduddīn Khān¹

Tr.: Prof. Farīda Khānam²

Abstract

This collection briefly discusses two aspects of the Qur'ān: firstly, its being in itself a proof that it is the Book of God; secondly its complete preservation in its original form, as revealed to the Arab Prophet Muḥammad (PBUH) during the seventh century Hijrah.

Many revelations had been made by God and committed to writing by His devotees before the revelation of the Qur'ān. Then what particularly distinguishes the sacred Islamic text from its forerunners? It is not just that it is complete and the other revealed books are incomplete. To categorise the sacred scriptures in this way would amount to discriminating between the Prophets themselves which is certainly not right and just.

What then is its great distinguishing feature? There is only one, a simple, but a major one that is the text of the Qur'ān has never been tampered with, whereas all the other Books have long ago lost their original form and content, which has meant a serious loss of authenticity. It is the characteristic of the Qur'ān – its perfect state of preservation – which singles it out from its predecessors as a unique vehicle for divine guidance and salvation that will retain its validity until the Doomsday.

The preservation of the Qur'ān was an uphill task that required dedication and remarkable skill. As such, it was the most

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extraordinary undertaking of the age. This feat gains in importance when it is seen in the context of the loss of authority of previous texts which were not maintained in their pristine state. The Qur'ān alone has survived (and will till the Doomsday) as the completely preserved utterances of the Almighty.

God has absolute power over all things. If He has given man freedom throughout his lifespan in this world, it is purely in order to test him to do the right and just thing but unlike this the man in many cases has gone against God's commandments as the man committed distortion in the divine scriptures and even destroyed them Finally, as an exceptional blessing to man, God made exceptional arrangements to preserve His guidance for future generations. That is how – by the special succour of God – the Prophet and his companions were victorious in their long tussle with the transgressors, thus ushering in a new era in the world history.

Part One: Arguments of the Qur'ān

Chapter One: The Qur'ān—The Book of God

When the Prophet Muḥammad (PBUH) claimed that the Qur'ān was a divine book revealed to him by God for the guidance of mankind, there were many who did not believe him but rather said that this scripture was a human rather than a divine composition. Then the Qur'ān itself gave a challenge to them, asking them to produce “a scripture similar to it, if what they said were true.” (52: 34).

And furthermore, it declared in clear and absolute words that even if all the human beings and the jinns made collective and concerted efforts to produce a book like the Qur'ān, they would all fail miserably in their attempt. (17: 88).

The Qur'ān, being an eternal book, poses a perennial challenge, is addressed to every human being until the Doomsday.

Now the question arises here that what characteristic this

sacred book possesses which makes it inimitable for the human being. Several aspects of its uniqueness are mentioned in the Qur'ān, one of which is its consistency:

“Do they not ponder over the Qur'ān? If it had not come from God, they would have found in it many contradictions (*ikhtilāf*)” (04: 82).

(Professor Arberry has translated the Arabic word *ikhtilaf* as ‘inconsistency’. Other renderings of the word include contradiction, disparity and difference.)

Total consistency is an extremely rare quality, which is an exclusive attribute of God. It is, therefore, beyond any human being to compose a work free of disparities. For a work to be quite flawless and free of contradiction, the composer has to have a command of such knowledge that encompasses the past and the future, and extends also to all objects of creation. There must be no shadow of doubt in his perception of the essential nature of things. Furthermore, his knowledge must be based on direct acquaintance, not on information indirectly received from others. And there is another unique quality he must possess: he must be able to see things, not in a prejudiced light, but as they actually are.

God and God alone can possess all these extraordinary qualities. For this reason, only His Word will remain perennially free of all inconsistencies and disparities. The work of man, on the other hand, is always marred by imperfection, for man himself is imperfect; it does not lie within his power to compose a work free of contradiction.

Contradictions in Human Reasoning:

It is not by chance that the work of man is fraught with contradictions. It is the inevitable characteristic of human cerebral activity. Such is the nature of creation that it accepts only the Thought of its Creator. Any theory which is not in consonance with

His thinking can find no place in the universe. It will contradict itself, for it stands at variance with the universe at large; it will be inconsistent, for it does not run true to the pattern of nature.

For this reason, intellectual inconsistency is bound to mar any theory conceived of by man. We shall illustrate this point by several examples.

Theory of Evolution:

Charles Darwin (1809-1882), and other scientists after him, developed the theory of Evolution from their observations of living creatures. They saw that the various forms of life found on earth outwardly appeared different from one another. Yet, biologically, they bore a considerable resemblance to each other. The structure of a horse, for instance, when standing up on its two hind legs, was not unlike the human frame.

From these observations they came to the conclusion that man was not a separate species, and that along with other animals, he had originated from a common gene. All creatures were involved in a great evolutionary journey through successive stages of biological development. While reptiles, quadrupeds and monkeys were in an early stage of evolution, man was in an advanced stage.

For a hundred years this theory held sway over human thought. But then further investigations revealed that it had loopholes. It did not fully fit in with the framework of creation. In certain fundamental ways, it clashed with the order of the universe as a whole. For instance, there is the question of the age of the earth. By scientific calculation, it has been put at around two thousand million years old. Now this period is far too short to have accommodated the process of evolution envisaged by Darwin. It has been shown scientifically that for just one compound of protein molecule to have evolved, it would have taken more than just millions and millions of years. There are over a million different forms of animal life on earth and at least two hundred

thousand fully developed vegetable species. How could they all have evolved in just two thousand million years? Not even an animal low down in the evolutionary scale could have developed in that time, let alone man, an advanced life form which could have developed only after passing through countless evolutionary stages.

A mathematician, by the name of Professor Patau, has made certain calculations concerning the biological changes postulated by the theory of evolution. According to him, even a minor change in any species would take one million generations to be completed. From this, one can have an idea of how long a period would elapse before a dog, for example, turned into a horse. The multiple changes involved in such a complicated evolutionary process would have taken much too long for them to have happened during the human lifespan of the world.

As Fred Hoyle puts it, in *The Intelligent Universe*: Just how excruciatingly slowly genetic information accumulates by trial and error can be seen from a simple example. Suppose that a particular protein is very conservatively coded by a tiny segment in the DNA blueprint, just ten of the chemical links in its double helix. Without all ten links being in the correct sequence, the protein from the DNA doesn't work. Starting with all the ten wrong links, how many generations of copying would elapse before all the links – and hence the protein – comes right through random errors? The answer is easily calculated from the rate at which DNA links are miscopied, a figure which has been established by experiment.

'To obtain the correct sequence of ten links, by miscopying, the DNA would have to reproduce itself on an average, about a hundred million members of the species all producing offspring, it would still take a million generations before even a single member comes up with the required rearrangement. And if that sounds almost within the bounds of possibilities, consider what will happen if a protein is more complicated and the number of DNA links need to be coded, for it jumps from ten to twenty. A

thousand billion generations would then be needed, and if one hundred links are required (as is often the case), the number of generations would be impossibly high because no organism reproduces fast enough to achieve this. The situation for the Neo-Darwinism theory is evidently hopeless. It might be possible for genes to be modified slightly during the course of evolution, but the evolution of specific sequences of DNA links of any appreciable length is clearly not possible.' (P. 110).

And in any case, as Hoyle had earlier stated, "Shufflings of the DNA code are disadvantageous, because they tend to destroy cosmic genetic information rather than to improve it."

To solve this problem, another theory, called the *Panspermia Theory*, was formed. It held that life originated in outer space. From there it came to earth. But as it turned out, this theory created new problems of its own. Where in the vastness of space was there a planet or a star with the conditions needed for life to develop? For example, there is nothing more essential to life than water. Nothing can come into existence or continue to survive without it. Yet no one knows of anywhere in the entire universe, except the earth, where it exists. We then had a certain body of intellectuals who favoured a theory of Emergent Evolution, according to which life – or its various forms – came into being all of a sudden. But this theory is empty of meaning. How can there be a sudden appearance of life without the intervention of an outside force? So we are back to where we started, with the Outside Force – or Creator – to discount all these theories for which they were originally invented.

The fact of the matter is that without taking a Creator into account, one cannot give a valid explanation of life. There is no any other theory which fits in with the pattern of the universe. Being inconsistent with the nature of life, other theories in this respect fail to take firm stand for the root cause. It is indeed significant to be noted that the eminent scholars from various fields have thought fit to contribute to an *Encyclopaedia of*

Ignorance, which has been published in London. The book has the following introduction:

‘In the *Encyclopaedia of Ignorance* some 60 well-known scientists survey different fields of research, trying to point out significant gaps in our knowledge of the world.’

What this work really amounts to is an academic acknowledgement of the fact that the Maker of the world has fashioned it in such a way that it just cannot be explained by any mechanical interpretation. For instance, as John Maynard Smith has written, the theory of evolution is beset with certain ‘built-in’ problems. There appears to be no solution to these problems, for all we have to go by are theories. And without concrete evidence, there is no way we can support our theories.

According to the Qur’ān, man and all other forms of life have been created by God. The theory of evolution, on the other hand, holds that they are all the result of a blind mechanical process. The Qur’ānic interpretation explains itself, for God can do as He wills. He can create what He wishes without material resources. Such is not the case with the theory of evolution, which demands that there should be a cause for everything that happens. Such causes cannot be found, with the result that the theory of evolution is left without an explanation, – in an intellectual vacuum, one might say, while the same cannot be said of the explanation of life offered by the Qur’ān.

Political Philosophy:

The same is true of political philosophy. According to the 1984 edition of the *Encyclopaedia Britannica*, “Political philosophy and political conflict have evolved basically around who should have power over whom.” (14/697).

For five thousand years, the eminent human brains have addressed their efforts toward finding an answer to this question. Yet they still have not been able to produce what Spinoza termed a ‘scientific

base' on which to form a coherent political philosophy.

Altogether, there are more than twelve schools of political thoughts, which fall into two broad categories: despotism and democracy. The first is strongly objected to on the grounds that no good reason can be found for one single individual to tyrannise the entire population of a country or countries. Although democracy, as opposed to despotism, has wide popular support, it has not provided fool-proof solutions either to philosophical or practical problems. The literal meaning of democracy – a word of Greek origin – is rule by the people. This notion has been widely hailed as a panacea of all ills, but, in practice, it has proved impossible to establish rule by the entire population of any given country. If all of the people are to govern, how can they – at the same time – be governed? If all the people cannot have power simultaneously, how can a popular government be formed? Various theories have been propounded, the most popular of which is Rousseau's, i.e. that it should be left to the General Will, which can be determined by plebiscite. But, this being a time-consuming and cumbersome process (not to speak the expense involved), government by the people becomes, in effect, government by a few elected individuals. People may be free to vote as they please, but after they have voted, they are once again subjected to the rule of a select group. Democratically elected rulers over the world are now seen to assume the same role as the monarchs of former times.

The notion of freedom is traditionally associated with democracy, but there, too, as a political system it does not necessarily make people more liberated than they were under overtly oppressive regimes. Although the entire basis of democracy is the belief that the people are born equal, with equal rights and that they are free, Rousseau expresses the more immediate reality with the very first lines of his Social Contract, "Man was born free and everywhere he is in chains." Then, too, there is man's very nature to be considered that he is a social animal. Far from being an independent entity in this world with the liberty to live as he

pleases, he is an integral part of the corpus of society. Another philosopher goes so far as to say that “man is not born free. Man is born into society which imposes restraints on him.”

Although democracy in large measure is an improvement on despotism, it does not automatically provide the key to solving the problems of restricted individual liberty and social inequality. Often, in the name of democracy, a dynastic monarchy is supplanted by an elective oligarchy, leaving the individual still feeling that he is no more than a pawn in the struggle for power. In the 18th and 19th centuries, people rose in rebellion against monarchical systems of government, but, once free of the yoke of kingly rule, they had to resign themselves to rule by an elite group calling themselves ‘representatives of the people’ – which did not seem much of an improvement on life under the old monarchs, who had laid claim to being ‘representatives of God on earth’.

All political philosophers have been caught up in contradictions of this nature. And there appears no way out of the impasse. Even the so called “representation’ of the people is open to question. Take the example of the British conservatives who, in one year, won a decisive victory, winning an overall majority of 144 seats. In terms of votes, however, the conservative share of the vote (43%) had fallen since 1979, i.e. as far as seats were concerned the conservatives had won a massive overall majority. But, as far as votes were concerned, they could muster only 43%. Could it be said that they are the true representative of the people? Man’s failure in this field has been summed up in these words: “The history of political philosophy from Plato until the present day makes it plain that modern political philosophy is still faced with the basic problems.”

In fact, there is only one political philosophy that does not contradict itself, and that is the philosophy put forward by the Qur’ān. The Qur’ān says, that only God has the right to rule over man: ‘ “Have we any say in the matter?” they ask. Say to them: “All is in the hands of God,”’ (03: 154).

The idea of God as Sovereign makes for a coherent system of thought, free from all forms of contradiction. But when man is considered sovereign, there are bound to be contradictions and inconsistencies in the political theories that evolve. The aim of all political theories has been to eradicate the divisions between ruler and subjects. Yet no human system, whatever its nature, has been able to do this. In both the democratic and totalitarian systems, human equality has remained an unattainable ideal, for power has always had to be put in the hands of a few individuals, with others becoming their subjects. This disparity can only disappear when God is considered Sovereign. Then the only difference that remains is between God and man. He is the Ruler, all are His subjects. All men are equal before Him. There is no division and no distinction between man and man.

Twofold Inconsistency:

If the different parts of a book contradict each other, the book is inconsistent within itself. If the contents of a book, as a whole or in part, contradict known facts, the book is inconsistent with external realities. The Qur'ān claims – with justice – to be free of either type of inconsistency, whereas no work of human origin can be free of either. It follows, therefore, that the Qur'ān must be superhuman in origin. Had it been written by a human being, it would have been flawed by inconsistencies of the type so that is found frequently in the works of man.

Contradictions within a work arise basically from the deficiencies of its author. If such imperfections are to be avoided, two things are essential: absolute knowledge and total objectivity. There is no human being who is not sadly deficient in both of these areas. It is only God who is omniscient, and flawless as a Being, and while works wrought by the human hand are invariably marred by inconsistencies, His book, and His book alone never contradicts itself.

The man, because his inherent limitations, cannot intellectually grasp many things. Therefore, he is forced, therefore, to speculate, and this frequently leads him into making erratic judgements and unfounded contentions.

Every human being graduates from youth to old age, and when a man grows old, he often contradicts things he asserted as facts when he was young and immature. With age, his knowledge and experience increase, hence his final verdict stands at variance with his initial judgements. But even when death finally comes to take him away, he still has much to learn, and often the assertions of his maturer age are proved wrong after his death. The truth is not arrived at purely through experience and reasoning.

Human beings, in addition to making inadvertent and unwitting errors are all too prone to make deliberate misrepresentations of facts when they are motivated by the base emotions of greed, envy, jealousy, revenge and fear.

Human moods and passions are often to blame for people turning a blind eye to the truth and falling a prey to faulty reasoning. Love and hate, friendship and hostility all have their influence on human thinking. A man's inability to be dispassionate, his elation or depression, his triumph or despair, his successes and frustrations all colour the quality of his thought. Such fluctuations of mood, caprice and willfulness, can deflect the very best minds from the truth.

The only one who is free of all such caprice and all such limitations is the Almighty. That is why His word is of an impeccable consistency.

Biblical Inconsistency:

To illustrate this point, let us take the example of the Bible, which, as a book of revelation was the forerunner of the Qur'ān.

Initially, the Bible was the word of God, but in later years it

suffered from human interpolations, with the result that many internal contradictions began to sully its pages. A case in point is the genealogy of the Messiah, which has been given in several places in that part of the Bible known as the *Injīl*, or New Testament. The Gospel according to Matthew begins with this abridged genealogy: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." (Matt. 01: 01).

The genealogy of Christ is then given in detail, beginning with Abraham and ending with Joseph who, according to the New Testament was "the husband of Mary, of whom was born Jesus." (Matt. 01: 16).

When the reader turns to the Gospel according to Mark he finds these words: "The beginning of the gospel of Jesus Christ, the Son of God." (Mark. 01: 01).

According to one chapter of the New Testament, Jesus was the son of a person named Joseph, while another chapter of this very New Testament says he was the son of God.

Undoubtedly, in its original form, the *Injīl* was the Word of God and free of all inconsistencies. It was only in later years, that human beings made additions of their own, introducing contradictions into a formerly consistent text. The Christian Church has evolved yet another extraordinary contradiction in order to explain away this discrepancy in its sacred book. The description given of Joseph in the *Encyclopaedia Britannica* (1984 edition) is as follows: "Christ's earthly father, the Virgin Mary's husband."

Secular Contradictions:

For an instance of serious internal contradiction in secular writings, I turn to the works of Karl Marx, who commands an immense following in the modern world. The famous American economist, John Galbraith, has written of him:

"If we agree that the Bible is a work of collective authorship, only

Mohammad rivals Marx in the number of professed and devoted followers recruited by a single author. And the competition is not really very close. The followers of Marx now far outnumber the sons of the Prophet.”

But Marx’s enormous popularity does not change the fact that his work is little better than a collection of glaring contradictions. For example, Marx considers the existence of class as the root of all evil in the world. According to his philosophy, class distinction is derived from the system of private ownership, and the control exercised by the bourgeoisie over the means of production enables them to plunder the lower labouring class.

The solution prescribed by Marx consisted of confiscating the properties of the capitalist class and putting them under the administration of the labouring class. Thus, he claimed, a classless society would come into being. But herein lies the basic flaw in Marx’s philosophy. For what comes into existence as a result of this transfer is not a classless society, but a society in which one class takes over where the other leaves off where one class previously controlled the economy by virtue of ownership, another class now controls it by virtue of its right to administer. Marx’s so-called classless society, was, in fact, one in which capitalist ownership was replaced by communist ownership.

What Marx had condemned in one place, he condoned in another. But due to his great antipathy for and antagonism towards the capitalist class, he was unable to see his own contradiction in thought. He was in favour of taking the control of economic resources away from capitalists and entrusting it to officials. But, blinded by prejudice, he failed to see what he was doing. He gave separate names to two different forms of the very same phenomenon: in the one case, he called it plunder of the many by the few, in the other, he termed it ‘social order’.

The Qur'ān, on the other hand, is completely free of self-contradiction of this nature, and there is absolute harmony in its content. Even so, opponents of the Qur'ān have tried to prove that contradictions do occur in it. All the examples they cite in this regard, however, have no connection whatsoever with the case they are trying to prove. They say, for instance, that in the sermon of his Farewell Pilgrimage, the Prophet stated that all men were from Adam, and Adam was from the earth. According to this principle women should enjoy the same status as men. In practice, however, this is not the case, say opponents of the Qur'ān, who point to the inferior position women have been allotted in Islamic society. They then cite the fact that the testimony of two women is equated in law with that of one man. It is true that this is so, but only in special sets of circumstances, as is made clear in the verse of the Qur'ān where this rule has been laid down. The verse in question deals with the written recording of debts:

“And take two male witnesses. If there are not two men, then one man and two women – you may select the witnesses of your choice. If one woman forgets, the other will be able to remind her.” (02: 282)

The wording of the verse shows quite clearly that the basis of this rule is – not discrimination between the sexes – but rather allowances being made for the inferior memorizing ability of women. What is alluded to is a biological fact – that women are not as adept at remembering things as men. This is why, if women's testimony is to be accepted in loans cases, there should be two of them: so that if at any time subsequently, they are required to give evidence, one of them should be able to compensate for the other's poor memory.

It should be borne in mind that any other interpretation of this rule shows a total misunderstanding of the scriptures. It should be borne in mind that modern research has confirmed what the Qur'ān asserts – that women's memory is weaker than that of

men. Russian scientists have gone into this matter in great detail, and their conclusion has been published in book form. A summary, entitled '*Memorizing Ability*', appeared in the New Delhi edition of the *Times of India* on January 18, 1985:

"Men have a greater ability to memorize and process mathematical information than women, but females are better with words," says a Soviet scientist. (UPI) "Men dominate mathematical subjects due to the peculiarities of their memory," Dr. Vladimir Konovalov told the Tass news agency."

The Qur'ānic rule, far from evincing any contradiction, proves in fact that the Qur'ān has come from One who has absolute knowledge of the facts of existence. He sees things from every angle, and so is in a position to issue commandments that are in total harmony with nature.

External Inconsistency:

Now we turn to external inconsistency. External inconsistency in a literary work occurs when what it asserts is contradicted by some realities in the outside world. Since man's speech and writing occur within the sphere of his own knowledge, which is marked by human limitations, what he writes or says fails to conform to the external reality. We produce here a few comparative examples to illustrate this point.

Certain ancient Arab tribes sometimes killed their children, in most cases female babies, for fear of being unable to feed a large family. It was in this context that the following verses were revealed:

"Do not kill your children for fear of want: We shall provide sustenance for them as well as for you. Truly, the killing of them is a great sin." (17: 31)

Inherent in this pronouncement of the Qur'ān was the claim that the growth in population, whatever its extent and degree, would not create a problem of sustenance for man on the earth; that

there would be a constant favourable balance of sustenance and human population; that there would be an adequate provision of sustenance tomorrow just as there is today.

Throughout the ages, Muslims have been endorsing this claim as a matter of faith. They have left this matter to God, the great Provider.

One thousand years after this claim made by the Qur'ān, the British economist, Robert Malthus (1766–1834) published in 1798 his book, *An Essay on the Principle of Population as it Affects the Future Improvement of Society*, in which he set forth his famous theory on the growth of population. "Population, when unchecked, increases in a geometrical ratio. Subsistence only increases in an arithmetical ratio."

Simply stated, growth in population and growth in sustenance are not naturally equal. Human population grows geometrically, that is at a ratio of 1 - 2 - 4 - 8 - 16 - 32, while the growth of food supplies maintains an arithmetical ratio: 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8. Sustenance, therefore, cannot keep up with the astronomical growth in human population. The only solution to this problem, according to Malthus, was for mankind to control its birth-rate. The population should not be allowed to exceed a certain limit, failing which the number of people on earth would become disproportionate to the amount of sustenance available, thereby ushering in an age of famine in which countless people would starve to death.

Malthus's book made a powerful impression, winning substantial support among writers and thinkers, and leading to the launching of birth control and family-planning schemes. Recently, however, researchers have come to the conclusion that Malthus was quite wrong in his calculations. Gwynne Dwyer has summarized this research in an article, provocatively entitled '*Malthus: The False Prophet*,' which appeared in *The Hindustan Times* (New Delhi) on December

28, 1984:

“It is the 150th anniversary of Malthus’ death, and his grim predictions have not yet come true. The world’s population has doubled and redoubled in a geometrical progression as he foresaw, only slightly checked by wars and other catastrophes, and now stands at about eight times the total when he wrote. But food production has more than kept pace, and the present generation of humanity, is on average the best fed in history.”

Malthus was born in an age of ‘traditional agriculture’. He was unable to envisage the approach of an age of ‘scientific agriculture’, in which amazing advances in production would become possible. Over the 150 years since Malthus’s death, methods of cultivation have been radically altered. Crops under cultivation are chosen for their particularly high yield. Cattle are able to produce a far higher amount of dairy food than before. New methods have been discovered to increase the fertility of land. Modern machinery has brought vast new areas under cultivation. In technologically advanced countries of the world there has been a 90% fall in the number of farmers: yet at the same time a tenfold increase in agricultural produce has taken place.

As far as the third world is concerned, 3 billion people inhabit these under-developed countries, but the third world also possesses the potential to produce food for 33 billion-ten times the present population. According to F.A.O. estimates, if the increase in the population of the third world continues unabated, reaching over the 4 billion mark by the year 2000 A.D., there will still be no cause for alarm. The increase in population will be accompanied by an increase in production: the means will be available to provide food for 1 ½ times more than the number of people who have to be fed. And this increase in food production will be possible without deforestation. So there is no real danger of a food crisis, either on a regional or on a universal scale. Gwynne Dwyer concludes his report with the following words: “Malthus was

wrong. We are not doomed to breed ourselves into famine.”

Where Malthus’s book on population and sustenance – the work of a human mind working within the confines of time and place – was very far out in its predictions for the human race, (and this was proved to the world just 150 years after the author’s death) the Qur’ān, on the other hand – the work of a superhuman mind – still bears out external realities to this very day.

Historical Inaccuracy:

In the 20th century B.C., during the time of the Prophet Joseph, the Children of Israel entered Egypt. Seven centuries later they left Egypt along with Moses, crossing over into the Sinai Peninsula. These events are mentioned in both the Bible, and the Qur’ān. But, while the account in the Qur’ān is entirely consistent with external history, the Bible relates several incidents which do not correspond to historical records. This has created problems for believers in the Bible. Should they accept what is written in the Bible, or should they go by history? Since the two contradict one another, they cannot accept both at the same time.

On January 12, 1985, a gathering was held in the Indian Institute of Islamic Studies at Tughlaqābād in New Delhi, which was addressed by Ezra Kolet, president of the Council of Indian Jewry. His topic was: ‘*What is Judaism?*’ Naturally, he dealt with Jewish history in his talk, mentioning, among other things, the Jew’s entrance into and exodus from Egypt. The names of both Joseph and Moses figured in his talk as well as the kings who were ruling in Egypt in their respective times. For both kings, the contemporaries of Joseph and Moses, he used the term ‘Pharaoh’.

As everyone acquainted with the period knows, this nomenclature is historically incorrect. The reign of the kings known as Pharaohs did not begin until the time of Moses: in Joseph’s day, a different line of monarchs ruled in Egypt.

When Joseph entered Egypt, the kings of a dynasty known as

the Hyksos were in power. They were ethnically Arabs, and had usurped the Egyptian throne, reigning from 2000 B.C. until the end of the 15th century B.C. at which time the indigenous population rebelled against foreign rule, thus bringing the Hyksos dynasty to an end.

Home rule was then established in Egypt. The clan that took over sovereignty chose for itself the name of Pharaoh, which literally means son of the sun-god, for in those days Egyptians worshipped the sun, and in order to vindicate their right to rule over the Egyptians, they made themselves out to be incarnations of the sun-god.

In effect, Mr. Kolet was calling the Hyksos Kings, Pharaohs. He had no option in this, for that is what they are called in the Bible, with reference to both Joseph's and Moses' respective periods. The Jewish speaker could either accept the Bible or history, but not both simultaneously. Since he was speaking in his capacity as president of the Jewish Council, he put history aside and based his talk on biblical accounts.

But in the Qur'ān we do not find accounts which clash with history in this way, and those who follow the Qur'ān are not compelled to forsake history in order to uphold their Holy Book. When the Qur'ān was revealed, people had no knowledge of ancient Egyptian history. Only in later years did archeological excavations make it possible for Egyptologists to compile a record of the history of that country's ancient kings.

Even so, the Qur'ān mentions the Egyptian monarch who was a contemporary of Joseph, and refers to him by the title, of 'King of Egypt'. As for the king who ruled in Moses' day, the Qur'ān repeatedly calls him Pharaoh. We thus have a Qur'ānic account that corresponds exactly with historical facts, unlike the biblical account which is historically inaccurate. This shows that the Qur'ān was written without recourse to human sources of knowledge, by One who had direct access to the Truth.

An Example from History:

According to the theory of evolution, both man and animals are descended from a common ancestor. That is, a single animal species passed through many gradual stages of evolution, ultimately developing into the chimpanzee, and finally, homo sapiens.

Even if we take for granted the theory of evolution, there are 'missing links' between these evolutionary stages between animal and man which have still to be accounted for. Where are the species still in the process of evolution possessing both animal and human features? Though no such real middle link has yet been discovered, evolutionists believe that such species did exist and will one day be discovered.

In 1912, the English newspapers trumpeted the news that a fragment of an ancient skull, half, ape and half man, dating back to some nebulous, pre-historic period, had been found at Piltdown, thus providing material evidence which confirmed Darwin's theory of evolution.

This Piltdown Man achieved instant popularity. The name appeared in standard text, books such as R.S. Lull's *Organic Evolution*. Leading intellectuals counted the discovery among the great triumphs of modern man. In authoritative works such as H.G. Wells' *Outline of History* and Bertrand Russell's *History of Western Philosophy*, it was mentioned as though there was no doubt about the Piltdown Man's existence.

For nearly half a century scholars remained enthralled with this 'great discovery'. It was only in 1953 that some scientists became doubtful. They extracted the Piltdown man from its iron, fire-proof box in the British Museum and subjected it to detailed, modern, scientific analysis, studying it from every relevant angle. Their final conclusion was that the Piltdown Man was a forgery. The great acclaim it had received was totally unfounded. What had actually happened was that someone, who wished to discredit a rival by

playing a trick on him, had taken the jaw of a chimpanzee and dyed it to make it look ancient, and had then filed its teeth to make them look human. He then submitted his “find” to the British Museum, saying that he had come across it in Piltdown, England. He intended at a later stage to reveal the whole affair as a hoax, in order to make his rival look foolish, but when he saw the seriousness with which his trick had been taken by the entire body of western scientists, he was afraid to own up, and his silence then prevented positive thinking on evolution for several decades. (*Encyclopaedia Britannica*, 1984, Piltdown Man.)

The Mummy of Merneptah:

One of the most intriguing predictions made by the Qur’ān concerns a Pharaoh of Egypt, called Merneptah, who was the son of Rameses II. According to historical records, this king was drowned in pursuit of Moses in the Red Sea. When the Qur’ān was revealed, the only other mention of Pharaoh was in the Bible, the sole reference to his having drowned being in the book of Exodus; “And the waters returned, and covered the ‘chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.”

Amazingly, when this was all the world knew about the drowning of Pharaoh, the Qur’ān produced this astounding revelation: “We shall save you in your body this day, so that you may become a sign to all posterity.” (10: 92)

How extraordinary this verse must have appeared when it was revealed. At that time no one knew that the Pharaoh’s body was really intact, and it was nearly 1400 hundred years before this fact came to light. It was a Professor Loret who, in 1898, was the first to find the mummified remains of the Pharaoh who lived in Moses’ day. For 3000 years the corpse had remained wrapped in a sheet in the Tomb of the Necropolis at Thebes where Loret had found it, until July 8, 1907, when Elliot Smith uncovered it and subjected it to proper scientific examination. In 1912 he published a book entitled *The Royal Mummies*. His research had

proved that the mummy discovered by Loret was indeed that of the Pharaoh who “knew Moses, resisted his pleas, pursued him as he took flight, and lost his life in the process.” His earthly remains were saved by the will of God from destruction to become a sign to man, as is written in the Qur’ān.

In 1975, Dr. Bucaille made a detailed examination of the Pharaoh’s mummy which by then had been taken to Cairo. His findings led him to write in astonishment and acclaim:

“Those who seek among modern data for proof of the Holy Scriptures will find a magnificent illustration of the verses of the Qur’ān dealing with the Pharaoh’s body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo!”

As early as the seventh century A.D., the Qur’ān had asserted that the Pharaoh’s body was preserved as a sign for man, but it was only in the 19th century that the body’s discovery gave concrete proof of this prediction. What further proof is needed that the Qur’ān is the Book of God? Certainly, there is no book like it, among the works of men.

Natural Phenomena:

The Qur’ān was revealed at a time when little was known about nature. Rainfall, for example, was believed to come from a river in heaven which gushed down on to the earth. The earth was thought to be flat and the heavens a kind of vault resting on the hilltops which provided a roof over the earth. Stars were considered to be shining silver nails set in the vault of heavens, or thought of as tiny lamps which were swung to and fro at night by means of a rope. The ancient Indians held that the earth rested upon the horns of a cow and when the cow shifted the earth from one horn to the other, this caused earthquakes. Up till the time of Copernicus (1473–1543 A.D.) it was generally believed that the earth was stationary and that the sun revolved around it. (Two thousand years earlier, Aristarchus of Samos had anticipated this theory, but his ideas did not gain ground).

With the advances made in the field of science and technology, the

range of human observation and experiment were vastly increased, opening up great vistas of knowledge about the universe. In all spheres of existence and in all disciplines of science, previously established concepts were proved wrong by later research and were discarded. This means that no human work dating back 1500 years can boast of total accuracy, because all 'facts' must now be reevaluated in the light of recent information. No such book has, in fact, been found to be totally free of errors, with the notable exception of the Qur'ān, whose authenticity has withstood all challenges over the centuries. This constitutes conclusive evidence of the Qur'ān having had its source in an Omnipresent and Eternal Mind – one which knows all facts in their true forms and whose knowledge has not been conditioned by time and circumstances. Had it been a human fabrication, it could not have withstood the test of time, human vision being, by contrast, narrow and limited.

The basic theme of the Qur'ān is salvation in the life hereafter. That is why it does not fall into the category of any of the known arts and sciences of the world. But since it addresses itself to man, it touches on almost all the disciplines which concern him. In spite of the breadth of its scope, none of its statements has ever been shown to stem from inadequate knowledge. Bertrand Russell, in his *Impact of Science on Society* makes the point that, renowned philosopher as he was, Aristotle, while 'proving' the inferiority of women to men, stated that 'women have fewer teeth than men,' thus revealing his ignorance of the fact that men and women have an equal number of teeth. No such ignorance or misconception has ever been detected in the Qur'ān. This clearly shows that the origin of this work is a superior Being whose knowledge pre-dates time itself and goes infinitely far beyond present knowledge, no matter how advanced the latter may appear to be.

Examples from Astronomy:

Referring to the sun and the moon, the Qur'ān tells us that both these heavenly bodies are moving in their own circular courses (*falak*) (36:40). Dr Maurice Bucaille, discussing these verses in detail, says that *falak* here has the scientific meaning of 'orbit,'

while, 'floating' is the most appropriate term to describe the movement of celestial bodies in a vast and subtle space.

Dr Bucaille further writes:

"It is shown that the sun moves in an orbit, but no indication is given as to what this orbit might be in relation to the Earth. At the time of the Qur'ānic Revelation, it was thought that the Sun moved while the Earth stood still. This was the system of geocentrism that had held sway since the time of Ptolemy, in the second century B.C., and was to continue to do so until Copernicus in the sixteenth century A.D. Although people supported this concept at the time of Muḥammad, it does not appear anywhere in the Qur'ān, either here or elsewhere." (P. 159).

The Development of Biology:

An interesting example of the Qur'ān's foreknowledge of biology was highlighted in the press towards the end of 1984. The Canadian newspaper, *The Citizen*, (22 November, 1984) published it under the heading: '*Ancient Holy Book 1300 Years Ahead of its Time*'.

The *Times of India*, New Delhi (10 December, 1984) stated with equal drama: Koran Scores Over Modern Sciences.

This new light on ancient Qur'ānic verses was shed by Dr. Keith More, a famous embryologist and professor at Toronto University, Canada. In order to make a comparative analysis of the assertions of the Qur'ān and the findings of modern research on embryology, he made an in-depth study of the descriptions of the development of the foetus as given in certain verses such as 23:14 and 39:06. In this connection he also visited the King 'Abdul 'Azīz University in Jeddah, Saudi Arabia, on several occasions, along with his colleagues. He found, astonishingly, that the statements of the Qur'ān corresponded in every detail with modern discoveries. He was very surprised that facts contained in the Qur'ān had been brought to light by the

Western World as late as 1940. In a paper written on this subject, he says: "The 1300 years old Koran contains passages so accurate about embryonic development that Muslims can reasonably believe them to be revelations from God."

Convincing supportive details can be had from the analysis Maurice Bucaille makes in his book, *The Bible, The Qur'ān and Science* which was published in 1970. We reproduce here some excerpts from the chapter entitled '*Human Reproduction*'.

Evolution of the Embryo inside the Uterus:

The Qur'ānic description of certain stages in the development of the embryo corresponds exactly to what we know about it today, and the Qur'ān does not contain a single statement that is open to criticism from modern science.

After 'the thing which clings' (an expression which is well-founded, as we have seen) the Qur'ān informs us that the embryo passes through the stage of 'chewed-flesh,' then osseous tissue appears and is clad in flesh (defined by a different word from the preceding which signifies 'intact flesh').

-Surah 23, verse 14:

"We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh."

'Chewed flesh' is the translation of the word *mudqḥah*; 'intact flesh' is *lahm*. This distinction needs to be stressed. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscle; the word *lahm* applies to them.

It is known how certain parts appear to be completely out of proportion during embryonic development with what is later to become the individual, while others remain in proportion.

This is surely the meaning of the word *mukhallaq*, which signifies 'shaped in proportion' as used in verse 5, surah 22 to describe this phenomenon.

"We fashioned ... into something which clings ... into a lump of flesh fashioned and unfashioned."

More than a thousand years before our time, at a period when whimsical doctrines still prevailed, those who were privileged to have a knowledge of the Qur'ān were fortunate, for the statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover.

Origin of the Universe:

The Qur'ān says:

"Do not the disbelievers see that the heavens and the earth were one solid mass (*ratq*) which we tore asunder (*fatq*) ..." (21: 30)

Ratq means wholesomeness, compactness, while *fatq* is the opposite, that is, disintegration.

Modern studies in astronomy have confirmed the truth of this concept, various observations having led scientists to postulate that the universe was formed by an explosion from a state of high density and temperature (the '*big-bang*' theory) and that the cosmos evolved from the original, highly compressed, extremely hot gas, taking the form of galaxies of stars, cosmic dust, meteorites and asteroids. The present outward motion of the galaxies is a result of this explosion. According to the *Encyclopaedia Britannica* (1984), this is "the theory now favoured by most cosmologists". Once the process of expansion had set in – about six billion years ago – it had to continue, because the more the celestial bodies moved away from the centre, the less attraction they exerted over one another. Estimates of the circumference of the original matter place it at about one thousand million light years and now, according to Professor Eddington's calculations, the present circumference is ten times what it was originally. This process of expansion is still

going on. Professor Eddington explains that the stars and galaxies are like marks on the surface of a balloon which is continuously expanding, and that all the celestial spheres are getting further and further apart. Ancient man supposed quite wrongly, that the stars were as close to one another as they appeared to be. How significant that the Qur'ān should state in Surah 51, verse 47, "The heaven, We have built it with power. Truly, We are expanding it." Now science has revealed that since the universe came into existence 90 thousand million years B.C., its circumference has stretched from 6 thousand to sixty thousand million light years. This means that there are inconceivably vast distances between the celestial bodies. And it has been discovered that they revolve as part of galactic systems, just as our earth and the planets revolve around the sun.

Just as within the Solar System, many planets and asteroids are situated at great distances from each other, yet revolve according to one system, likewise every material body is composed of innumerable 'Solar Systems' on an infinitesimally small scale. These systems are called atoms. While the vacuum of the Solar System is observable, the vacuum of the atomic system is too small to be visible. All things, however solid they appear, are hollow from the inside. For instance, if all the electrons and protons present within the atoms of a six foot tall man were to be squeezed in such a manner that no space were left, his body would be reduced to such a tiny spot as would be visible only through a microscope.

The farthest galaxy that has been observed is situated several million light years away from the sun. Yet it is held that if the total quantum of cosmic matter as worked out by astrophysicists – and it is enormous – were to be compressed so as to eliminate all space, the size of the universe would be only thirty times the size of the sun. In view of how recently these calculations have been made, it is quite extraordinary that 1500 years ago the Qur'ān asserted that not only had the universe expanded from a condensed form but that its original

quantum of matter had remained constant, so that it could conceivably be re-condensed into a relatively small space. It describes the end of the universe thus: "On that day, we shall roll up the heaven like a scroll of writing" (21: 104).

The moon is our nearest neighbour, in space, its distance from the earth being just two lakh and forty thousand miles. Due to this proximity, its gravitational force affects the sea waves, causing an extraordinary rise in the water level twice a day. At certain points these waves rise as high as sixty feet. The land surface too is affected by this lunar pull, but only in terms of a few inches. The present distance between the earth and moon is optimal from man's point of view, there being several advantages. If this distance were reduced, for example, to only fifty thousand miles, the seas would be so stormy that a major part of the earth would be submerged in them and, moreover, the continual impact of the stormy waves would cut the mountains into pieces and the earth's surface, more fully exposed to the moon's gravitation, would start to crack open.

Astronomers estimate that at the time the earth came into existence, the moon was close to it and the surface of the earth had, therefore, been exposed to all kinds of upheavals. In the course of time, the earth and the moon drew apart, to their present distance from one another, according to astronomical laws. Astronomers hold that this distance will be maintained for a billion years, then the same astronomical laws will bring the moon back closer to the earth. As a result of conflicting forces of attraction, the moon will 'burst when close enough and glorify our dead world with rings like those of Saturn.'

This concept bears out the Qur'ān's prediction to a remarkable degree. The following lines, in addition to presenting this phenomenon as a physical fact, explain its religious significance:

"The Hour of Doom is drawing near, and the moon is cleft in two. Yet, when they see a sign, the unbelievers turn their

backs and say, 'Ingenious magic' (54: 1-2)

The Healing Property of Honey:

The Qur'ān tells us about the healing property of honey (16: 69). In the light of this verse Muslims attached great importance to the medicinal aspect of honey, and it became an important ingredient in their pharmacology. But the western world remained unaware of its medical value for centuries; they treated it as merely a liquid food item. It was not before the twentieth century that the European physicians discovered the antiseptic properties of honey.

Here is a summary of modern researches on honey published in an American journal.

"Honey is a powerful destroyer of germs which produce human diseases. It was not until the twentieth century, however, that this was demonstrated scientifically. Dr. W.G. Sackett, formerly with the Colorado Agricultural College at Fort Collins, attempted to prove that honey was a carrier of disease much like milk. To his surprise, all the disease germs he introduced into pure honey were quickly destroyed. The germ that causes typhoid fever died in pure honey after 48 hours' exposure. Enteritidis, causing intestinal inflation, lived 48 hours. A hardy germ which causes bronchopneumonia and septicemia held out for four days. *Bacillus coli Communis* which under certain conditions causes peritonitis, was dead on the fifth day of experiment. According to Dr. Bodog Beck, there are many other germs equally destructible in honey. The reason for this bactericidal quality in honey, he said, is in its hygroscopic ability. It literally draws every particle of moisture out of germs. Germs, like any other living organism, perish without water. This power to absorb moisture is almost unlimited. Honey will draw moisture from metal, glass, and even stone rocks." (*Rosicrucian Digest*, September 1975, P. 11).

Superiority of the Qur'ān:

The very language in which the Qur'ān was revealed – Arabic – is a kind of miracle, being an astonishing exception to the historical rule that a language cannot survive in the same form

for more than 500 years. In the course of five centuries, a language changes so radically that the coming generations find it increasingly difficult to understand the works of their distant predecessors. For instance, the works of Geoffrey Chaucer (1342-1400), the father of English poetry, and the plays and poetry of William Shakespeare (1564-1616), one of the greatest writers of the English language, have become almost unintelligible to twentieth century readers, and are now read almost exclusively as part of college curricula with the help of glossaries, dictionaries and 'translations.'

But the history of the Arabic language is strikingly different, having withstood the test of time for no less than 1500 years. Wording and style have, of course, undergone some development, but not to such an extent that words should lose their original meaning. Supposing someone belonging to the Qur'ānic times of ancient Arabia could be reborn today, the form of language in which he would express himself would be as understandable to modern Arabs as it was to his own contemporaries.

It is as if the Qur'ān had placed a divine imprint upon Arabic, arresting it in its course so that it should remain understandable right up to the last day. This being so, the Qur'ān is never just going to collect dust on some obscure 'Classical Literature' shelf, but will be read by, and give inspiration to people for all time to come.

In the field of science, despite the great and rapid advances in knowledge in recent years, we come back to what was asserted in the Qur'ān, so many centuries ago, as having arrived at the quintessence of the matter. Just as the Arabic language seems to have been crystallised at a particular point in time – in fact, at the moment of divine revelation, so also does science seem to have been arrested in its course, the Qur'ān having the final say on matters which for centuries lay beyond man's knowledge and which still, in many important cases, elude man's intellectual grasp. The most significant of these is the origin of the universe.

Newton's Theory of Light:

Another point on which human intelligence appeared to have arrived at a major scientific truth was that of the true nature of light. It was Sir Isaac Newton (1642-1727) who put forward the theory that light consisted of minute corpuscles in rapid motion, which emanated from their source and were scattered in the atmosphere. Owing to the extraordinary influence of Newton, this corpuscular theory held sway in the scientific world for a very long time, only to be abandoned in the middle of the nineteenth century in favour of the wave theory of light. It was the discovery of the action of the photon which delivered the final blow to Newton's theory. "Young's work convinced scientists that light has essential wave characteristics in apparent contradiction to Newton's corpuscular theory."

It had taken only 200 years to prove Newton wrong. The Qur'ān, on the contrary, gave its message to the world in the 7th century, and even after a lapse of 1400 years its truth emerges unscathed. The reason for this is that it is of divine, not human origin: the absolute truth of its statements can be proved at all times - an extraordinary attribute that no other work can claim.

Einstein's theory of relativity declares that gravity controls the behaviour of planets, stars, galaxies and the universe itself, and does so in a predictable manner.

This scientific discovery had already been developed into a philosophy by Hume (1711-1776) and other thinkers, who declared that the whole system of the universe was governed by the principle of causation, and that it had only been when man had not been aware of this, that God had been supposed to control the universe. The principle of cause and effect was then thought logically to dispense with the idea of God.

But later research ran counter to this purely material supposition. When Paul Dirac, Heisenberg and other eminent scientists bent their minds to analysing the structure of the

atom, they discovered that its system contradicted the principle of causation which had been adopted on the basis of studies made of the solar system. This theory, called 'the quantum mechanics theory', maintains that at the subatomic level, matter behaves randomly.

The word 'principle' in science means something which applies in equal measure throughout the entire universe. If there is even one single instance of a principle failing to apply to something, its academic bona fides have to be called in question. It followed then that if matter did not function according to this principle of causation in an exactly similar manner at the subatomic level as it did in the solar system, it should have to be rejected.

Einstein found this idea unthinkable and spent the last 30 years of his life trying to reconcile these seeming contradictions of nature. He rejected the randomness of quantum mechanics, saying, "I cannot believe God plays dice with the universe." Despite his best efforts, he was never able to resolve this problem, and it seems that the Qur'ān has the final word on the reality of the universe. The fact that the universe cannot be explained in terms of human knowledge is aptly illustrated by La Roxburgh when he writes:

"The laws of physics discovered on earth contain arbitrary numbers, like the ratio of the mass of an electron to the mass of a proton, which is roughly 1840 to one. Why? Did a Creator arbitrarily choose these numbers?"

Science seems to recognize the fact that the universe can never be encompassed by human knowledge. The Universe it must be conceded is the awesome manifestation of the will of the Almighty. Hence no true explanation can be arrived at unless it is based on, the concept of the Will of God.

Selected English Translations of the Qur'ān, A Critical and Analytical Study (1930–2001 A.D)

✍...Dr. Aurang Zeb Azmi¹

Tr.: Abū Ādam Farīd bin 'Abdul Ḥafīẓ al-Hindī²



Chapter–1

The Glorious Qur'ān and its Mode of Revelation

As Allah sent down Ādam and his spouse Ḥawwā' (Eve) to the earth, their descendants, after a certain period, started to grow and to spread in different parts of the world. Then it was felt necessary to show them the straight path, so Allah revealed step by step and from time to time some 'Commandments'³ to Ādam for his descendants to be guided. And from here the process of '*godly revelation*' started: As He revealed to Nūḥ (Noah).⁴ He revealed the Book '*Zabūr*' (the Psalms) to the prophet Dā'ūd (David)⁵ and He revealed '*Taurah*' (Torah) to the prophet Mūsá (Moses).⁶ In the same way He revealed the '*Injīl*' (the Gospel) to the prophet 'Īsá (Jesus Christ).⁷ Lastly He blessed the prophet Muḥammad (PBUH) with the last heavenly book the Qur'ān. Finally He declared:

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³ Al-Baqarah: 37-38

⁴ Al-Nisā': 163

⁵ Ibid

⁶ Al-Baqarah: 87

⁷ Al-Ḥadīd: 27

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا¹

Tr.: "Today, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."

The revelation of the glorious Qur'ān to the prophet Muḥammad (PBUH) started at a time when he attained forty years of his age.² And the process of revelation of the entire Book took around 23 years to be accomplished,³ out of which 10 years destined to be dedicated to Makkah and 13 years to Madinah.⁴ The first verse happened to be revealed is: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" (Tr.: "In the name of Allah, the Most Gracious, the Most Merciful.. Read in the name of your Lord Who has created...") while the closing verse was revealed: "وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ" (Tr.: "And fear the day when you will be returned to Allah")⁷

Sub-Chapter-1

Early Study of the Qur'ān

Under the Supervision of Prophet Muḥammad (PBUH)

The Qur'ān was revealed to an Arab prophet Muḥammad (PBUH) in his own eloquent language Arabic so that it might be easily understood at the time of reading, as Allah Himself says:

¹ Al-Mā'idah: 03

² Ibn Ḥishām, *Sīrat Ibn-i- Ḥishām*, Dār-u-lhyā'i al-Turāth al-'Arabi, Beirut, 1406, 1/236

³ 'Ali s/o Aḥmad al-Nisāpūrī: *Asbāb al-Nuzūl*, Dār-u-Nashr al-Kutub al-'Islamiyyah, Lahore, Pakistan, 1959, P. 3

⁴ Ibid

⁵ Al-'Alaq: 01

⁶ Al-Baqarah: 281

⁷ *Asbāb al-Nuzūl*, P. 03

"وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ"¹

Tr.: And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

He also says:

"نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨٢﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٨٣﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ"²

Tr.: "And truly, this (the Qur'an) is a revelation from the Lord of the universe, which the trustworthy Gabriel has brought it down upon your heart that you may be one of the warners, in the clear Arabic language."

Apart from the felicity of linguistic phrase, it was the prime duty of the messengers to propagate *al-Risālah* (the godly mission) in an easy way and to explain the people the difficult places of the Qur'ān. And for this Allah addresses the prophet Muḥammad (PBUH) saying:

"يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ"³

Tr.: "O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message."

He too says:

"وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ"⁴

Tr.: "And We have also sent down to you the reminder, that you may explain clearly to men what is sent down to them."

¹ Ibrāhīm: 04

² Al-Shu'arā': 192-195

³ Al-Mā'idah: 67

⁴ Al-Naḥl: 44

And moreover, Allah Himself has declared to take full responsibility to preserve the entire Qur'ān in the heart of the Prophet (PBUH). Therefore there was no chance to forget. Allah also promised to clarify what was difficult for him and to explain what was unclear or hidden. He says:

"لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ" 1

Tr.: "Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to make it clear (to you)"

The best conclusion at this point appears that the Prophet must have understood the Qur'ān well, because it was revealed in his own eloquent language - Arabic. If there happened any difficulty for him to understand few unclear things or hidden points then in such case Allah Himself put forth the delicate matters with their solutions on Prophet's part. All such things were communicated through revelation which Gabriel delivered to the Prophet. Allah says:

"وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا" 2

Tr.: "And they ask you concerning the spirit. Say: "The spirit is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little."

Allah again says:

"يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ" 3

Tr.: "They ask you about the day of resurrection: "When will be its appointed time?" Say: "The knowledge thereof is with my Lord. None can reveal its time but He."

¹ Al-Qiyāmah: 16-19

² Al-Isrā': 85

³ Al-A'arāf: 187

Sources to Study the Qur'ān during Prophet's Period

This is quite clear from the above discussion that the prophet (Muḥammad), first of all, pondered upon the Qur'ān and explained the unclear verses to his companions through complete instruction. Then they also eagerly tried to learn from him and to have comprehensive understanding about them. Thereafter they passed the same pharisaic verses to the generations to come. The compiler of Ḥadīth Muslim narrated that Ibn 'Abbās said: The Prophet taught us *the tashahhud* (testimony) in the same way as he instructed us the Qur'ānic verses.¹ And Ibn Ḥibbān extracted a prophetic tradition in his book (Ṣaḥīḥ) wherein 'Ā'isha narrated: "When the Prophet read out the verses *وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ*"² (They ponder on the creation of the skies and the earth.). He cursed and said: Woe unto the person who read out this verse and he did not ponder on it.³ That is why, the companions of the Prophet studied the Qur'ān and contemplated it and then taught it to the others in the light of five primary sources which are as follows:

1. **All-Mighty Allah:** Prophet Muḥammad asked Gabriel for the difficult and unclear meanings of the Qur'ān which he (Gabriel) got from Allah directly. Allah says, *فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ*⁴ (Tr. So he revealed to His slave whatever he revealed). It means that Allah revealed it to His messenger Gabriel what he transferred to the Prophet. In this respect, it is narrated that 'Ā'isha said: The Prophet did not explain anything from the Qur'ān except what Gabriel taught him."⁵ The same has been indicated in the following verse of the

¹ Ṣaḥīḥ Muslim, No. of the Ḥadīth: 403

² Āl-i-Imrān:191

³ Jamāluddīn al-Zaila'ī, *Takhrīj al-Aḥādīth wa al-Āthār fi Tafsīr al-Kashshāf*, Dār-u-Ibn Ḥazm, al-Riyāḍ, 1414H, 1/126

⁴ Al-Najm: 10

⁵ Ismā'īl s/o Kathīr: *Tafsīr al-Qur'ān al-Karīm*, Dār al-Ma'rifah, Beirut, 1986, 1/7

chapter al-Najm: “عَلَّمَهُ شَدِيدُ الْقُوَى”.¹ Tr.: “He (the Prophet) has been taught by one mighty in power (Gabriel).”

2. **The Quran:** Apart from asking Allah through Gabriel for difficult words or unclear phrase of any verse, the Prophet (PBUH) himself pondered on the Qur’ān in the light of similar verses appeared in other places. In this perspective the Prophet said, “The Qur’ān was not revealed to deny its one part to the other but it certifies its one part to the other. So you must act upon it what you know, and what you do not know refer it to the knowledgeable person.”² The same has been pointed out in the commentary of the Qur’ān ‘Tafsīr ibn Kathīr’: “The most authentic commentary of the Qur’ān is that it should be explained by itself. The verse which is in concise in one place, has been elaborated in another place.”³
3. **Prophet Muḥammad (PBUH):** The pious companions used to ask the Prophet for the difficult and complicated verses. The prophet answered them for such questions which are to be found in the collections of the Ḥadīth. So one example will suffice to illustrate such things, for instance, the word (ظلم) ‘Ẓulm’ about which Imām Bukhārī narrated that ‘Abdullāh bin Mas’ūd, said: When the following verse was revealed: “الَّذِينَ ءَامَنُوا... وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ...”⁴ (Tr.: It is those who believed and did not confuse their belief with wrong). This verse put the companions in the problem, so they asked (the Prophet): Oh, the messenger of Allah! Who among us did not oppress oneself? The Prophet replied: That is not what you mean. Did you not hear what the pious man said: “يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ”⁵ (Tr.: O my son! Join not in worship others with Allah. Verily, joining others in

¹ Al-Najm: 05

² Tafsīr al-Qur’ān al-Karīm, 1/354

³ Ibid, P. 04

⁴ Al-Ana’ām: 82

⁵ Luqmān: 13

worship with Allah, is a great wrong indeed). ‘Ẓulm’ here indeed means ‘polytheism’.¹

4. Arabic Language: Prophet Muḥammed was the most eloquent Arab that is because he was born in the noble tribe of Quraish and he was brought up in the Banū Sa’ad tribe which was very famous owing to its excellence in Arabic language. The Prophet himself said, “I am the most eloquent among all the Arabs and I am favoured with the excellent and concise expressions.”² And he again said, “I have command over Arabic more than all of you because I belong to the Quraish tribe and my language is the language of Banū Sa’ad bin Bakar.”³ So, it wonders that one knows any language and he does not benefit from it in understanding the book which is revealed in it.

5. The Heavenly Books of the Jews and Christians: The Prophet asked the Christian and Jew scholars for the few contents of the Qur’ān related to their religious affairs.⁴ But when he (the Prophet) doubted their answers to his questions, he ordered Zaid bin Thābit to learn their language so that he could easily take benefit from them in order to reply their questions.⁵

Certain Narrations of the Prophet (PBUH) about the Commentary of the Qur’ān

The pious companions narrated what they heard from the Prophet as well as they themselves explained what they did not

¹ Jalāluddīn al-Suyūtī: *al-Itqān fi ‘Ulūm al-Qur’ān* (Etd, by: Muḥammad Abul Faḍl Ibrāhīm), al-Haiah al-Miṣriyyah al-‘Āmmah li al-Kitāb, 1974, 2/192

² ‘Allāmah Shiblī Nu’mānī: *Sīrat al-Nabi*, Shiblī Academy, A’zamgarh, 1991, 2/235

³ Ibid

⁴ If it was not so he had not say the following: I wish that you may not go out of the gate of the mosque till you learn such a chapter as was revealed neither in Torah nor in Gospel nor in the Qur’an.”, *Tafsīr al-Qur’ān al-Karīm*, 1/11

⁵ Dr. Ḥamīdullāh Ḥyderābādī: *‘Ahd-e-Nabavi ka Ta’līmī Nizām*, N/A, P. 32

find from the Prophet. In this respect, Abu Yaqzān ‘Otayyah Al-Jaburī says after criticizing some views and thoughts about the abundant narrations of the Prophet (PBUH) regarding the explanation of the Qur’ān:

“Verily, the Prophet stated many rhetorical meanings and allegorical expressions of the verses for the companions (as the books of the companions claim) except that he (the Prophet) did not explain the whole Qur’ān. It is because there are some contents of the Qur’ān which are known to Allah only while there are some other contents which are known to the Prophet only. Likewise, there are some other contents which among the people no one knows except the religious scholars. As for the general knowledge of the Qur’ān the common Arabs are well aware of it because it was revealed in Arabic. This type of matter does not need to be explained.”¹

Here are some examples of the Prophet’s understanding of the Qur’ān:

1. The Prophet cited the Qur’ānic verse for explanation as Allah says: “إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ”² (Tr.: Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful). Abū Ḥurairah narrates that the Prophet said, “If the Believer knew the punishment of Allah none did covet for the Paradise and if the infidel knew the mercy of Allah, none would be contented of the mercy of Allah.”³
2. The word “المهد” *‘Al-Mahd’* (the lap) came in the Qur’ān وَيُكَلِّمُ⁴ “النَّاسَ فِي الْمَهْدِ وَكُهْلًا وَمِنَ الصَّالِحِينَ” (Tr.: He would speak to the

¹ Abū al-Yaqdān ‘Uṭayyah al-Jabwari: *Dirāsāt fi al-Tafsīr wa Rijālihi*, al-Maṭba‘ah al-‘Arabiyyah al-Ḥadīthah, Cairo, 1971, P. 42

² Al-An‘ām: 165

³ Tafsīr al-Qur’ān al-Karīm, 1/26

⁴ Al-i-‘Imrān: 46

people in the cradle, and in manhood he would be one of the righteous) has been explained below:

Abū Ḥurairah narrated that the Prophet said, “None talked in one’s mother’s lap except (the Prophet) Jesus Christ and Juraij.”¹ Abū Ḥurairah again narrated the Prophet saying, “None talked in one’s mother’s lap except three; the **Jesus Christ**. It was said that there was Juraij in Banū Israel who was once performing prayer and in the meanwhile his mother came calling his name, he replied: Whether I answer her or perform prayer? She said: Oh, Allah! Do not give him death until You show him the faces of the prostitutes. While Juraij was in his hermitage, one woman appeared before him and talked to him but he declined to talk. Thereafter she went to a shepherd, and gifted herself to him and begot a **boy**, then she said: This is the son of Juraij. The people came to him and broke his hermitage throwing him away and abused him a lot. Then he (Juraij) made ablution and offered prayer. After that the boy came and Juraij asked him: Oh boy! Who is your father? He (the boy) replied: The shepherd. Then the people said to Juraij that they would build his hermitage with gold but he said, “No! It must be built with the soil only.” One woman of Banū Israel was feeding her **son** while a wicked person riding on his horse passed by her. Then she said: Oh, God! Make my child like this person. The boy left his mother’s hand and came to the horse rider and said: Oh, God! Do not make me like this person then he came to his mother’s breast and began to suck. After a while a lady passed by his mother and he began to play with her, then she (the mother) said: Oh, God! Do not make my child like this lady. The child left his mother’s hand and said: Oh, God! Make me like her.” Then his mother asked: Why is it so? The boy answered: The horse rider was an oppressor. As for this lady the people blamed her for unlawful sex but she says, “God is enough for me and He is the

¹ Tafsīr al-Qur’ān al-Karīm, 1/322

Best Supporter.” And also they say, “She has committed robbery.” But she replied: God is Enough for me.”¹

3. The words ‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ’ (*Ghairil Maḡḡdūbi ‘alaihim*) and ‘الضَّالِّينَ’ (*al-Ḍāllīn*) which came in the chapter al-Fātiḥah, Allah says: “... الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ”² (Tr.: The way of those on whom You have bestowed Your Grace, not of those who earned Your Anger nor of those who went astray) are explained by the Prophet: As ‘Adi bin Ḥātim narrated the Prophet saying, “I asked the Prophet about (*Ghairil Maḡḡdūbi ‘alaihim*) and (*al-Ḍāllīn*). He replied: They are the Jews and Christians.”³
4. The sentence ‘الراسخون في العلم’ (*al-Rāsikhūn fi al-‘Ilm*) which is in the following verse “وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ”⁴ (Tr.: --- but none knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: “We believe in it; the whole of it are from our Lord.” And none receive admonition except men of understanding) is also explained by the Prophet: As Abū Dardā’ narrated the Prophet who replied when he was asked about ‘*al-Rāsikhūn fi al-‘Ilm*’: The person who keeps promise, speaks truth and his heart becomes steadfast and also that person who forbade his stomach and penis to do wrong, they are the ‘*al-Rāsikhūn fi al-‘Ilm*’.⁵
5. The verse below might be understood in the light of the Prophet’s prayer: “وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثْكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ”⁶

¹ Al-Bukhārī, No of the Ḥadīth: 3436

² Al-Fātiḥah: 6-7

³ Tafsīr al-Qur’ān al-Karīm, 1/32

⁴ Al-i-‘Imrān: 07

⁵ Tafsīr al-Qur’ān al-Karīm, 1/335

⁶ Al-An’ām: 60

(Tr.: It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises you up again that a term appointed be fulfilled, then to Him will be your return. Then He will inform you of that which you used to do)

It is narrated that Ḥudhaifah said, "When the Prophet slept in the night, he put his hand under his cheek then he said: Oh, Allah! I die in your name and stand alive in your name as well." And when he awoke, he said: All praise be to Allah who gave us a new life after giving us death and we have to return unto him."¹

6. The verse below where Allah says: "إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ"²

(Tr.: (Remember) when the wife of 'Imrān said, "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knower." Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," --- and Allah knows better what she brought forth, --- "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Satān the outcast) can be explained in the light of the following Ḥadīth: As it is narrated that Abū Hurairah said, "The Prophet said: Any new born when he is born, he is touched by the Devil, so he starts crying except Maryam (Mary) and her son Jesus Christ."³ And Abū Hurairah narrated again saying, "Any new born when he is borne, he is squeezed by the Devil once or twice except Maryam (Mary) and her son Jesus Christ."⁴

¹ Al-Bukhārī, No of the Ḥadīth: 6314

² Al-i-'Imrān: 35-36

³ Tafsīr al-Qur'ān al-Karīm, 1/364

⁴ Ibid

7. There follows an excerpt of the Qur'ānic verse where Allah says: "وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"¹ (Tr.: Help you one another in virtue and piety; but do not help one another in sin and transgression.)

Anas bin Mālik narrated the Prophet saying: Help your brother whether he is oppressor or the oppressed. The Prophet was asked: Oh the Messenger of Allah! This is the help what I do for the oppressed but how I would help the oppressor? The Prophet replied: Hold him and stop him from doing oppression. This is his help."²

8. There follows the most delicate excerpt from the Qur'ān where Allah says: "وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا"³ (Tr.: And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.)

Ibn 'Abbās narrates that the Prophet said: Do not curse yourself and your wealth any time. It might be the time of accepting of the prayer by Allah."⁴

¹ Al-Mā'idah: 2

² Tafsīr al-Qur'ān al-Karīm, 2/7

³ Al-Isrā': 11

⁴ Tafsīr al-Qur'ān al-Karīm, 2/28-29

Ḥadīth Conflict: Mechanism for Interpretation and Reconciliation in Pursuit of Preference Rules, Ḥadīth Phenomenology and Abrogation

✍...Dr. Muḥammad Saʿīd Mitwally Ibrāhīm¹

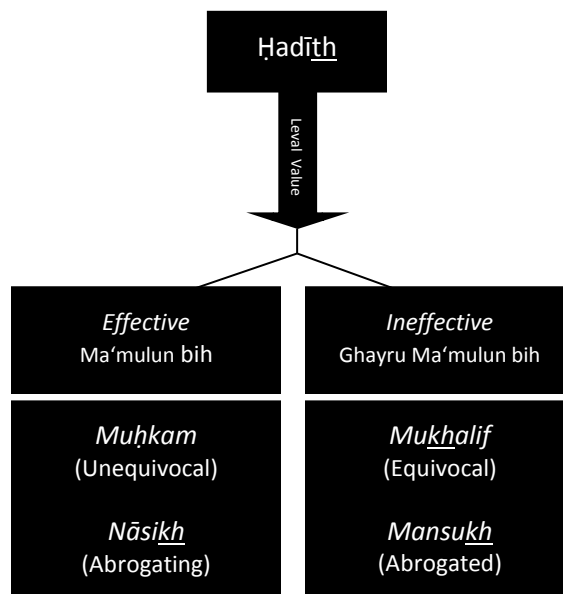
There are many prophetic traditions which apparently seem contradictory. This is one of the basic reasons of scholars' differences on the legal rulings of specific actions. Elaborating this issue will help us to understand the mechanism traditionists and *uṣūlīs*² employed in reconciling seeming contradictions in Ḥadīth literature. This paper tries to elaborate the principal criteria developed by early and modern Muslim traditionists in clarifying conflict in Ḥadīth.

The basic question of this research is whether all authentic traditions are applicable in the field of law or some of them are ineffective. This question delineates one of the pivotal points of why scholars of Islamic jurisprudence differed concerning specific issues of *fiqh*. *Aḥādīth* may be held authentic but some of them are legally ineffective due to being *mukhtalif* (equivocal) or *mansūkh* (abrogated). The majority are, however, legally effective. According to this criterion, *aḥādīth* may be classified into four major categories.

1. *Muḥkam* (Unequivocal) Ḥadīth
2. *Mukhtalif* (Equivocal) Ḥadīth
3. *Nāsikh* (Abrogating) Ḥadīth
4. *Mansūkh* (abrogated) Ḥadīth

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I. ***Muḥkam* (Unequivocal) Ḥadīth**

Literally it is derived from the Arabic word *aḥkama* which means 'Perfect'. Technically, *Muḥkam* (unequivocal or decisive), Ḥadīth is a legally accepted (*maqbul*) Prophetic tradition, which is free from contradiction or objection¹. The majority of prophetic traditions fall into this category.

II. ***Mukhtalif* (Equivocal) Ḥadīth**

Literally, *Mukhtalif* means 'contradictory or conflicting'. Technically, *Mukhtalif* is an authentic Prophetic tradition which seems to be in conflict with another authentic prophetic tradition.

Some Remarks on *Mukhtalif al-Ḥadīth*:

1. Although both of them are authentic, their meanings are apparently contradictory.

¹ Nukhḥbah (translated by Musa Furber), P. 178

2. *Mukhtalif al-Ḥadīth* is a branch of Ḥadīth studies that provides methods of reconciliation for apparently conflicting texts.¹
3. *Mukhtalif al-Ḥadīth* is concerned exclusively with *aḥādīth* of the sound and fair varieties but not with *aḥādīth* that are spurious or weak.
4. It is, moreover, concerned with *aḥādīth* that command acceptance but is difficult to understand due to conflict with other equally persuasive evidence, either within or outside the Ḥadīth².
5. *Imām al-Shāfiʿī* laid down the principles on the subject,³ while Ibn Qutaybah discussed such conflicting traditions at length with great ingenuity. Deep understanding and an ability of interpretation of seemingly conflicting traditions require an in-depth knowledge of Ḥadīth, Islamic jurisprudence and *uṣūl*.

How to Resolve seeming Contradiction in Ḥadīth?

If a *ḥadīth* is contradicted by another *ḥadīth*, equal to it in soundness, the following four rules should be implemented in the specified order.

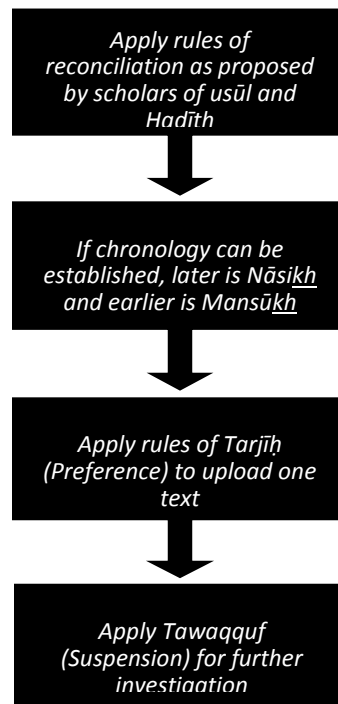
1. If reconciliation (*Jamʿ*) is possible, both *aḥādīth* are called reconcilable reports. The major rules of reconciliation and interpretation are applied as proposed by the scholars of *uṣūl* and traditionists.
2. If reconciliation is not possible between the two contradictory *aḥādīth*, while both are positively established (*thābit*), and they are chronologically dated, then the later should be abrogating (*nāsikh*) and the earlier should be abrogated (*mansūkh*).

¹ Manhaj al-Naqd fi 'Ulūm al-Ḥadīth, P. 315

² A Text Book of Ḥadīth Studies, P. 145

³ AL-Risālah, P. 30

3. If the two seemingly conflicting *aḥādīth* cannot be reconciled by recourse to the rules of interpretation or by means of abrogation, then one of them will be upheld by giving preference over the other and the other will be neglected through application of preference rules (*Qwā'id al-Tarjīh*).
4. If any of the two *aḥādīth* cannot be confirmed or denied by the recourse to the rules of reconciliations, abrogation, or preference, then *tawaqquf* (suspension and abandonment) will prevail. By suspension, traditionists do not reject the text, but they suspend its application for further inquiry and more investigation.¹ Suspension is meant for application, not for authenticity.



¹ Muqaddimah , PP. 477,478

Interpretation (*Ta'wīl*)

Before even attempting reconciliation between the conflicting *aḥādīth*, it needs to be ascertained that both seemingly conflicting texts are contradictory in reality. Discrepancies may arise through different reasons as follows:

1. Misunderstanding on part of the recipient of a report:

This can be illustrated by the contradictory *ḥadīth* of *Abū Sa'īd al-Khudrī* who said "Love the paupers, because I heard Messenger of Allah (PBUH) saying, 'O my Lord! Let me live as a pauper, let me die as a pauper, and resurrect me among the paupers.'" ¹

[عن أبي سعيد الخدري قال أحبوا المساكين فإني سمعت رسول الله ﷺ يقول في دعائه
(اللهم أحيني مسكيناً وأمتني مسكيناً واحشرنني في زمرة المساكين)]

According to this *ḥadīth*, the Prophet (PBUH) is asking Allah for poverty. This report conflicts with the following Prophetic tradition in which the Prophet (PBUH) sought Allah's refuge from being afflicted with poverty. He, moreover, used to repeat this invocation at the end of each obligatory prayer ²:

[عن مسلم بن أبي بكره قال كان أبي يقول في دبر الصلاة اللهم إني أعوذ بك من الكفر
والفقر وعذاب القبر فكنت أقولهن فقال أبي: أي بني عمن أخذت هذا قلتُ عنك قال إن
رسول الله ﷺ كان يقولهن في دبر الصلاة]

On the authority of Muslim b. Abī Bakrah, who reported that his father used to say at the end of each prayer, "O Allah I

¹ This *Ḥadīth* is narrated by Ibn Mājah (4116), Al-Ḥākim and 'Abd b. Ḥumayd from *Abū Sa'īd al-Khudrī*. It is *ṣaḥīḥ*, cf., Albānī, *al-Silsilah al-Ṣaḥīḥah* (308). It was further reported from Anas, 'Ubādah b. al-Ṣāmit and Ibn 'Abbās. There is an addition which reads: "Ā'ishah asked the Prophet about it and he said, 'The poor enter Paradise forty years before the rich, 'Ā'ishah! Do not turn a pauper down even if you give him half a date as a charity. Love the poor and draw them closer to you so that Allah may draw you closer to Him on the Day of Judgment'". This addition is weak, cf., *Irwā' al-Ghālīl* of Albānī.

² It is narrated by al-Nasā'ī from Abū Bakrah. According to al-Albānī the *isnād* is *ṣaḥīḥ*, cf. *Ṣaḥīḥ wa Ḍa'īf Sunan al-Nasā'ī*: 1347

seek refuge in You from disbelief, poverty and torture in the grave". His father asked him "O my son! From whom did you receive these words?" He said, "I received them from you." He said, "The Messenger of Allah (PBUH) used to say them at the end of each prayer.

Moreover, Prophet Muḥammad (PBUH) is reported to have said that Allah loves the rich, according to a *ḥadīth* related by Sa'd b. Abī Waqqāṣ.

[عن عامر بن سعد قال كان سعد بن أبي وقاص في إبله فجاءه ابنه فلما رآه سعد قال أعوذ بالله من شر هذا الراكب فنزل فقال له أنزلت في إبلك وغنمك وتركك الناس يتنازعون الملك بينهم فضرب سعد في صدره فقال أسكت سمعت رسول الله يقول: (إن الله يحب العبد التقي الغني الخفي)].

It is reported on the authority of 'Āmir b. Sa'd b. Abī Waqqāṣ was in the fold of his camels, while his son came to him. When Sa'd saw him, he said: I seek refuge with Allah from the mischief of this rider. And as he got down he said to him: You are busy with your camels, sheep and you have abandoned people who are contending with one another for kingdom. Sa'd struck his chest and said: Keep quit, I heard Allah's Messenger (PBUH) as saying: Allah loves the servant who is God-conscious and is free from what is hidden (from the view of people).¹

Scholars tried to interpret the contextual meaning of poverty in the first *ḥadīth*. It is maintained that it means modesty and humility and not poverty in its literal sense. It, therefore, conforms with the Qur'ānic address wherein Allah shows His favors to the Prophet Muḥammad (PBUH) by saying, "... and He found you poor and made you affluent." (93: 08)

(وَوَجَدَكَ عَائِلًا فَأَغْنَى) الضحى: 8

¹ Muslim: 2613

2. Inadvertent Deletion of Key Words in the Text:

A proper interpretation may be provided by detecting an inadvertent deletion of key words in the text. In this case variant versions of the texts could detect parts where a deletion or drop occurred¹. An example is the *ḥadīth* of *Jābir*, *Abū Saʿīd Al-Khudrī* and *Anas b. Mālīk* which reads:

[عن جابر بن عبد الله عن النبي ﷺ أنه قال ذلك قبل موته بشهر أو نحو ذلك (ما من نفس منقوسة اليوم تأتي عليها مائة سنة وهي حيّة يومئذ))

Jābir b. 'Abullāh reported: I heard Allah's Messenger (PBUH) saying this around one month before his death, "None upon the earth of the created beings would survive at the end of one hundred years".²

This *ḥadīth* reported in this way is in contradiction with historical facts, because a lot of people lived after even one hundred years mentioned by the Prophet (PBUH). There is however one word which is inadvertently dropped from the *ḥadīth*. The Prophet (PBUH) meant his Companions or those who were present with him in that meeting. This is explicitly mentioned by 'Alī in response to *Abū Mas'ūd* as maintained in *Musnad* of *Abū Jābir b. 'Abdullāh* reported that the Messenger of Allah (PBUH) said, "None amongst you would survive at the end of one hundred years".³

[حدثنا أبو خيثمة، حدثنا يزيد بن هارون، أخبرنا سليمان التيمي، عن أبي نضرة، عن جابر بن عبد الله، أن رسول الله ﷺ قال: (ما من نفس منقوسة اليوم تأتي عليها مائة سنة وهي حيّة يومئذ))

Therefore, the report of *Abū Ya'lá* restricted the Messenger's prophecy to his Companions.

¹ Tawīl Mukhtalaf al-Ḥadīth, P. 66

² Muslim: 6646

³ Musnad (Abū Ya'lá): 2163

Similarly ‘Abdullāh b. *Mas’ūd* is reported as saying.

[عن علقمة قال قلت لعبد الله بن مسعود من كان منكم مع رسول الله ﷺ ليلة الجن فقال ما كان معه منا أحد.]

‘*Alqamah* reported that he asked ‘*Abdullāh b. Mas’ūd*: Who accompanied the Prophet (PBUH) during the night when Jinn listened to the Prophet’s (PBUH) recitation of the Qur’ān?” He replied: None of us.”¹

The word *ghayrī* (except me) is inadvertently deleted from the text. This is proved by the variant version which proves that ‘*Abdullāh* accompanied the Prophet (PBUH) during that night.²

3. Scope and Subject Matter of Application:

Interpretation can harmonize contradictory traditions by distinguishing the scope and subject matter of their application. If this is not possible, they might be distinguished with regard to the times of their respective application, or they might be assumed to have each envisaged a different set of circumstances.³ This can be illustrated by two apparently conflicting *ahādīth* on the subject of testimony. In the first tradition, the Prophet (PBUH) was reported to have addressed an audience as follows: “Should I inform you who is the best of witnesses? It is the one who gives testimony before he is requested.”⁴

[عن زيد بن خالد الجهني أن رسول الله ﷺ قال: (ألا أخبركم بخير الشهداء: الذي يأتي بشهادته قبل أن يُسألها أو يُخبر بشهادته قبل أن يُسألها)]

However, according to another *ḥadīth* the Prophet (PBUH) said, ‘the generation is the one in which I live, then the generation after that, and then the next one, but after that

¹ Abū Dāwūd: 85; Mustakḥraj (Abū ‘Awānah): 3072

² It is narrated by al-Nasā’ī, Al- Sunan al-Kubra: 11623

³ Principles of Islamic Jurisprudence, P. 359

⁴ Tirmidhī: 2302; Abū Dawūd: 3596; Mālik: 1426; Aḥmad: 2175

there will be people who will give testimony although they are not invited to give it'.¹

[عن عمران بن حصين رضي الله عنه يقول قال رسول الله ﷺ (خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم) قال عمران فلا أدري أذكر بعد قرنه قرنين أو ثلاثاً (ثم إن بعدكم قومًا يشهدون ولا يشترطون، يخونون ولا يؤتمنون، وينذرون ولا يفنون، ويظهرون فهم السمن)]

Thus, the first *ḥadīth* recommends something which seems discouraged by the other. The best form of testimony according to the first *ḥadīth* is unsolicited testimony, whereas this ruling is reserved in the second tradition. Since neither of the two *aḥādīth* specified a particular context, it is suggested by way of *ta'wīl* that the first *ḥadīth* means testimony in the rights of Allah (*Hūqūq Allah*) whereas the second is confined to the rights of the people.

4. A Missing Correlation between Absolute and Qualifying Text:²

Sometimes, one *ḥadīth* seems absolute but it is qualified by the terms of another *ḥadīth*. Therefore, when a tradition seems absolute (*muṭlaq*) in its wording (i.e. unqualified) and appears in conflict with another *ḥadīth* of the similar wording, one text can be interpreted as to limit and qualify the absolute terms of the other³ if they are issued for the same reason or at the same occasion. An example of an absolute text is the *ḥadīth* of Abū Qatādah, who said that the Messenger of Allah (PBUH) forbade breathing in the (drinking) utensil and touching one's penis with the right hand.

[عن أبي قتادة أن النبي ﷺ نهى أن يتنفس في الإناء وأن يمسه ذكره بيمنه وأن يستطيب بيمينه.]

¹ Bukhārī: 2615, 2652, 3615; Tirmidhī: 2221, 2302, Nasā'ī: 3309

² Absolute (*muṭlaq*) denotes a word which is neither qualified nor limited in its application, such as 'book,' 'bird' or a 'man'. Each one is a generic noun which applies to any book, bird or man without any restriction, cf. Kamali, Principles, P. 155

³ Al- Maḥṣūl fī 'Ilm al- Uṣūl, 1/270

According to the apparent meaning of this *ḥadīth*, it is generally disliked to touch one's private parts with the right hand either during urination or otherwise. This is the view of the majority of the scholars. However, there is another tradition which qualifies this legal ruling by stating that it is only applicable during the time of urination. It is reported by Abū Qatādah al-Ḥārith b. Rib'iy al-Anṣārī (May Allah be pleased with him) who said: the Prophet (PBUH) said, "None of you should hold his penis, while urinating, with the right hand, or purify himself with his right hand or breathe in drinking water utensil.

[عن أبي قتادة الحارث بن ربعي الأنصاري أن النبي ﷺ قال: (لا يُمسِكَنَّ أحدُكم ذَكَرَهُ بيمينه وهو يبُول ولا يتمسَح من الخلاء بيمينه ولا يتَنَفَّس في الإناء)]

Some scholars including al-Bukhārī maintained that the later *ḥadīth* qualifies the absolute terms of the former. Therefore, according to these scholars touching the penis with the right hand is impermissible during urination.

5. A Missing Correlation between General¹ and Specifying *Aḥādīth*:

Specifying a general (*Takhṣīṣ al-'Ām*) *ḥadīth* is a process of reconciling two traditions, one of them expresses a general rule, while the other is more specific. In this situation, the *Khāṣ* (specific) tradition becomes explanatory to the *'ām* (general) tradition, and both rulings are retained. This may be illustrated by the conflict arising in the following two traditions concerning purity of water. The first tradition is narrated by Ibn 'Abbās (May Allah be pleased with him) who said, one of the wives of the Prophet (PBUH) performed a ritual bath after

¹ General ('Ām) is different from *Muṭlaq* in the sense that the former includes all to which it applies, whereas the latter can apply to any one of a multitude, c.f., Principles, P. 155

having *janābah*.¹ When the Prophet (PBUH) started performing ablution with the remaining water, she informed him of it. Then the Prophet (PBUH) said, “Water cannot be rendered impure by anything.”²

[أخبرنا الحسن بن سفيان، حدثنا حبان بن موسى، أخبرنا عبد الله، عن سفيان، عن سماك بن حرب، عن عكرمة، عن ابن عباس، أن امرأة من أزواج النبي ﷺ اغتسلت من جنابة، فجاء النبي ﷺ يتوضأ من فضلها، فقالت له، فقال: (إن الماء لما ينجسه شيء)]

According to this *ḥadīth* water remains pure whether in a small or large amount.

This *ḥadīth* seemingly contradicts the other authentic *ḥadīth* narrated by ‘Abdullāh b. ‘Umar (May Allah be pleased with him) who reported Allah’s Messenger (PBUH) saying, “If there is enough water to fill two *qullahs*³ it carries no impurity.” According to another narration, it reads, “it does not become impure”⁴

[عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله (إذا كان الماء قُلَّتَيْنِ لم يحمل الخبث) وفي لفظ (لم ينجس).]

The first *ḥadīth* contains a general ruling in respect to any quality of water, but the second *ḥadīth* specifies the minimum amount of water that does not carry impurity i.e. the two *qullahs*. Therefore, the latter specifies the general terms of the former.

¹ Janābah means being polluted by major ritual impurity due to having sexual intercourse, ejaculation driven by carnal desire, menstruation or afterbirth.

² It is narrated by Ibn Ḥibbān in his *Ṣaḥīḥ* (1259), ‘Abdurrazāq, *Muṣannaf* (396), Aḥmad, *Musnad* (2566) and al-Nasā’ī: 325. Al-Haythamī said, “All narrators are trustworthy”. Al-Albānī graded it al-*Ṣaḥīḥ*, cf., *Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīḥ*: 1928

³ A *qullah* is a large earthen pot, which may contain water up to two and a half water-skins, viz., one hundred and thirteen kilograms.

⁴ It is narrated by Abū Dāwūd (63), Ibn Mājah (517), al-Nasā’ī (52) and others. Albānī graded it *ṣaḥīḥ*, cf., *Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīḥ*, (416)

6. Conflict Entails Permissibility of Both Conflicting Acts:

Controversy may also arise as a result of two equally permissible acts being practiced by the Prophet (PBUH).¹ Upon receiving one report, a person may conceive utter controversy with other equally permissible acts, based upon other traditions. An example is the *ḥadīth* which apparently prohibits cauterization. According to this text, the Prophet (PBUH) said, “Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)”. But I forbid my followers to brand with fire”.²

[عن ابن عباس رضي الله عنهما أن النبي ﷺ قال: (الشفاء في ثلاثة في شرطة محجم أو شربة عسلٍ أو كيّة بنارٍ وأنا أنهى أمتي عن الكي)]

But this *ḥadīth* contradicts another authentic *ḥadīth* of Jābir which reports that the Prophet (PBUH) cauterized Ubayy in the battle of al-Aḥzāb when he had an injured vein.³

[جابر رضي الله عنه قال: (رُمي أُبَيُّ يوم الأحزاب على أكحله فكواه رسول الله ﷺ)]

Jābir reported that Ubayy was shot in vein during the battle of al-Aḥzāb the Prophet (PBUH) cauterized him. Ibn ‘Abdul-Barr commented that scholars did not differ on the permissibility of cauterization, when it is needed. The Prophet (PBUH) disliked it since it causes severe pain.

7. Decontextualizing Ḥadīth:

Some Prophetic traditions were issued in relation to a specific occasion. Sometimes a *ḥadīth* is decontextualized to entail a more generalized meaning although it was issued for a particular situation or as a reaction to a specific incident. An example is well-known authentic *ḥadīth* which prohibits a Muslim to live in a non-Muslim territory. Jarīr b. ‘Abdullāh (May Allah be pleased

¹ Ikhtlāf al-Ḥadīth, PP. 43, 44

² Bukhārī: 5681

³ Muslim: 2207

with him) reported that the Messenger of Allah (PBUH) said, “I am free from any Muslim residing among the polytheists.”¹

[عن جرير بن عبد الله قال قال رسول الله ﷺ أنا بريء من كل مسلم يقيم بين أظهر المشركين.]

Some people understood this *ḥadīth* to mean that the Prophet (PBUH) has generally prohibited Muslims to reside in a non-Muslim country even in case of need such as seeking knowledge, employment, business or for medication. The occasion of issuing the command is reported by Abū Dāwūd. The Prophet (PBUH) sent an army to *Khath'am*. Some of the people sought safety by prostrating (in Muslim prayer), but the army hastened in their slaying. When the news of this matter reached the Prophet (PBUH), he ordered on their behalf the blood-money, and said, “I am free from every Muslim who resides amongst polytheists.” They said, “O Apostle of Allah (PBUH), why?” He replied, “Let them [live so distant that they would] not be able to see the fires of each other.”²

[عن جرير بن عبد الله قال بعث رسول الله ﷺ سرية إلى خثعم فاعتصم ناس منهم بالسجود فأسرع فيهم القتل قال فبلغ ذلك النبي ﷺ فأمر لهم بنصف العقل وقال أنا بريء من كل مسلم يقيم بين أظهر المشركين قالوا يا رسول الله لم؟ قال لا تراءى ناراهما.]

Therefore, the scope of this *ḥadīth* is applicable to a group of Muslims who preferred to stay among non-Muslims despite the Prophet's (PBUH) consistent requests to migrate to Medina. It is better to understand it in the context of the Qur'ānic verse which reads.

“... but those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against the people between yourselves and whom is a treaty. And Allah is seeing of what you do.” (08: 72)

¹ Abū Dāwūd: 2647; Tirmidhī: 1702. It is graded as *ṣaḥīḥ* by al-Albānī, Irwā' al-Ghalīl: 1207

² Al-Nasā'ī: 3358; Abū Dāwūd: 2647; al-Tirmidhī: 1702. Al-Albānī graded it as *ṣaḥīḥ*.

(... وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾)

III. Abrogation and Abrogated *Aḥādīth*:

Referring to abrogation is only justifiable upon ascertaining the impossibility of reconciling the two contradictory texts, or explaining them in terms of the general and specific. Technically, *naskh* is the suspension or replacement of one *sharī'ah* ruling by another provided that:

- ♦ The latter is of a subsequent origin, and
- ♦ The two rulings are enacted separately from one another?¹

Prerequisites of Abrogation:

To establish the occurrence of *naskh*, certain provisions should be realized in the two contradictory texts:

1. The two *aḥādīth* genuinely should be in conflict, and they cannot be reconciled.
2. The abrogating tradition should be of a later origin than the abrogated.
3. The two texts should also be of equal strength in terms of authenticity and authority.²
4. Similarly, the two texts should be enacted separately, on different occasions. If they occurred in one occasion, it is likely that one complemented or qualified the other.³
5. The abrogated tradition must also not preclude the possibility of abrogation. Thus, a tradition, which proclaims

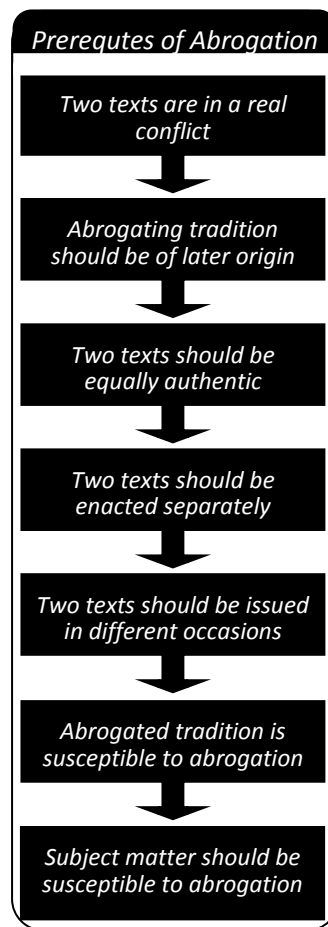
¹ Al-I'tibār fi al-Nāsikh wa al-Mansūkh min al-Akhbār, P. 18; al-'Irāqī, al-Taḥqīq wa al-Idāh, P. 278; idem, Faḥ al-Mughīth, P. 33; al-Mustaṣfa min 'Ilm al-'Uṣūl: 1356/1937, I, P. 69; Sharḥ al-Nukhbah, P. 16; Qawā'id of al-Qāsimī, P. 316.

² 'Ulūm al-Ḥadīth, P. 86, Text book, P. 150

³ Uṣūl al-Fiqh al-Islamī, P. 242

that *jihād* shall remain valid till the Day of Resurrection,¹ obviously precludes the possibility of abrogating the permanent validity to *jihād*.²

6. The subject matter should also be open to the possibility of repeal. Thus moral virtues and rational truths are not open to abrogation.³



¹ Bukhārī: 2532

² Uṣūl al-Fiqh, P. 150.; Abū Dāwūd: 2522; Bukhārī, P. 2852; cf.

³ Principles, P. 153

Identification of Abrogation:

1. Prophet (PBUH) explained or alluded to the abrogation of rules previously enacted by him.¹ This can be easily understood by the *ḥadīth* of *Buraydah* in which the Prophet (PBUH) said, "I prohibited you from visiting the graves, but (now) you may visit them, and I prohibited you (from eating) the flesh of sacrificed animals beyond three days, now you may keep it as long as you like. I prohibited you from the use of *nabīdh* except (that prepared) in dry leather-pot. Now drink (*nabīdh* prepared in any utensil), but do not drink when it becomes intoxicant."

[عن أبي بريدة عن أبيه قال قال رسول الله ﷺ نهيتكم عن زيارة القبور فزوروها ونهيتكم عن لحوم الأضاحي فوق ثلاث فأمسكوا ما بدا لكم ونهيتكم عن النبذ إلا في سقاء فأشربوا في الأسقية كلها ولا تشربوا مُسَكِرًا.]

2. A Companion may identify an instance of abrogation by mentioning the two contradictory traditions with their relative date and origin.² An example *ḥadīth* of Sahl b. Sa'd who said, "The ritual bath was required after ejaculation, but it had been later abandoned when they were commanded [by the Prophet (PBUH)] to have a ritual bath if the two circumcised parts touch each other [in any form of intercourse]"

[عن سهل بن سعد الساعدي قال بعضهم: عن أبي بن كعب، وقفه بعضهم على سهل بن سعد قال: (كان الماء من الماء) شيئاً في أول الإسلام ثم ترك ذلك بعد، وأُمرُوا بالغسل إذا مسَّ الختان الختان.]

Another example is the *ḥadīth* of *Ibrāhīm* b. 'Abdullāh ibn *Qāridh* who said, "I passed by Abū Hurayrah while he was

¹ 'Ulūm al-Ḥadīth, P. 87, Qawā'id, P. 316, Ibn Ḥajar, P. 16; Muslim: 977, 1971, 1977; Tirmidhī: 1054, 1510, 1869; al-Nasā'ī: 2032, 2619, 4230

² 'Ulūm al-Ḥadīth, P. 85; Sharḥ al-Nukhbah, P. 16, Qawā'id, P. 316, Faṭḥ al-Mughīth, P. 330, in Ibn Ḥāzim, al-Nasikh wa al-Mansūkh, P. 65; Tirmidhī: 110

performing ablution and he said, 'Do you know why I am making ablution? It is because I ate some yogurt which was dried over a fire, for I heard the Messenger of Allah (PBUH) saying, 'Perform ablution before eating food touched by fire.'¹

[قال ابن شهاب أخبرني عمر بن عبد العزيز أن عبد الله بن إبراهيم ابن فارط أخبره أنه وجد أبا هريرة يتوضأ على المسجد فقال إنما أتوضأ من أوار أقيط أكلتها لأنني سمعت رسول الله (ﷺ) يقول (توضأوا مما مسّت النار)]

It is further confirmed by the *ḥadīth* of 'Ā'ishah' who narrated that the Prophet (PBUH) said, "Perform ablution from whatever touches fire."²

[قال ابن شهاب أخبرني سعيد بن خالد بن عمرو بن عثمان وأنا أحدثه هذا الحديث أنه سأل عروة بن الزبير عن الوضوء مما مسّت النار فقال عروة سمعت عائشة زوج النبي (ﷺ) تقول قال رسول الله (ﷺ) (توضأوا مما مسّت النار)].

These traditions are contradicted by the other tradition of 'Amr ibn Umayyah al-Ḍamarī who said, "I saw the Messenger of Allah (PBUH), cutting a (cooked) piece of a sheep's shoulder and eating it. He was then called to the prayer. He put the knife down, prayed, and did not perform another ablution."³

[حدثنا محمد بن الصَّبَّاح حدثنا إبراهيم بن سعيد حدثنا الزهري عن جعفر بن عمرو بن أمية الضمري عن أبيه أنه رأى رسول الله (ﷺ) يحتز من كتف ياكل منها ثم صلى ولم يتوضأ.]

The statement of *Jābir b. 'Abdullāh* proved the occurrence of abrogation. He said, "The last of the two rulings that is known from the Messenger of Allah (PBUH) is that ablution is not vitiated by consuming food that is changed by fire (or cooked by fire)."⁴

¹ Ibn Ḥibbān: 1164; Muslim: 815.

² Muslim: 816; al-Nasā'ī: 171.

³ Buḥḥārī: 207; Muslim: 817.

⁴ Abū Dāwūd: 192, Ibn Ḥibbān: 1134, al-Nasā'ī: 185 and others. Al-Albānī graded it as *ṣaḥīḥ*, cf., Ṣaḥīḥ Abī Dāwūd: 177.

[عن جابر بن عبد الله قال كان آخر الأمرين من رسول الله ﷺ ترك الوضوء مما غيرت النار.]

3. Abrogation can be proved by means of analyzing the dates of contradictory traditions. This is evident in the *Ḥadīth* literature¹. An example of this type of abrogation is the *ḥadīth* of *Shaddād b. Aws* (May Allah be pleased with him) who said, the Prophet (PBUH) said, "Cupping breaks the fast of both the cupper and the cupped."²

[عن ثوبان عن النبي ﷺ قال: (أفطر الحاجم والمحجوم)]

This *ḥadīth* is abrogated the *ḥadīth* of Ibn 'Abbās who reported that the Prophet (PBUH) was cupped while he was fasting."³

[عن ابن عباس أن رسول الله ﷺ احتجم وهو صائم]

The first *ḥadīth* is proven to have been uttered at the time of conquest of Mecca in 8 AH, while the other was issued in the Farwell Pilgrimage in the 10th year AH.

4. Finally, abrogation at times is identified by *ijmā'* (consensus of the scholars). Al-Ḥākim provides an example for this, "One who drinks (intoxicants) should be put to death after the fourth offence", but *ijmā'* provided an abandonment of this practice.⁴ *Ijmā'* in this case indicates that Prophet (PBUH) did not act upon the *ḥadīth* nor is there any record of its application afterwards.

There is disagreement among traditionists on this issue. *Al-Shāfi'* stipulated that only the *Sunnah* can abrogate a *Sunnah* Ibn al-*Ṣalāḥ* agrees with *al-Shāfi'* by maintaining that *ijmā'* by

¹ I'tibār, P. 267; Bukhārī: 1835, 1836, 1938, 1939, 2103, 2278, 5701, 5699, 2279, 2278, 5701, 5699; Muslim: 1202, 1203, 1577.

² Abū Dāwūd (2372), Ibn Mājah (1750) and others from the narration of Thawbān. Albānī graded it as *ṣaḥīḥ*, cf., Ṣaḥīḥ Abī Dāwūd (2077). There are other versions of the text narrated by *Shaddād b. Aws* and *Rāfi' b. Khadij*, *Alī* and *Bilāl*

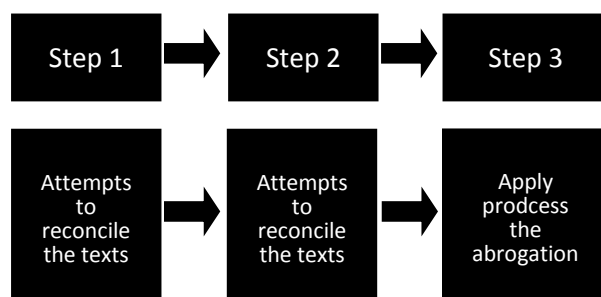
³ Bukhārī (1938).

⁴ 'Ulūm al-Ḥadīth, P. 469.

itself, does not abrogate a Sunnah, rather it indicates the existence of a Sunnah which abrogate another Sunnah.¹

Rules of Preference (Qawā'id al-Tarjīh):

If the attempt of reconciling contradictory texts fails, the next step in resolving a conflict is to give preference to one text over the other. It successively follows the process of abrogation.



Investigation may reveal that one of the two texts is supported by stronger evidence; in this case, we are dealing with two texts of unequal strength. Inequality refers to a factor related to the text, such as the nature of the content, the legal ruling deduced from it, and the extent of their compatibility with the main objectives of *Sharī'ah*. It may also refer to the historical reliability of its authority.

Jurists, as well as traditionists, applied such rules. While al-Ḥāzimī counts fifty rules as criteria for *tarjīh* other scholars maintained one hundred rules². Some of those criteria are provided as follows:

Preference by Virtue of Textual Analysis:

Preference on the basis of the content (main) would require that the texts conveying clarity are preferred over those of

¹ Robson, James, "the Material of Tradition," Muslim World, 41, 1951, P. 469; Muqaddimah, P. 469. For further information, see Journal Asiatique (9), 18, P. 1113.; Nawā'ī's Introduction to Muslim's Ṣaḥīḥ, P. 35. Ḥājī Khalīfah, iii: 25, v: 614, vi: 289.

² Tadrīb of Suyūṭī, 1/198, 99.

precise meaning. Therefore, perspicuous (*muḥkam*) traditions will be preferred over clarified (*mufassar*). *Muḥkam* text is so self-explained and perspicuous that it is not to open any interpretation, particularization (*takhṣīṣ* or abrogation) either at the time of the Prophet (PBUH) or after his death. *Mufassar*, on the other hand, is defined as a text which is not susceptible to interpretation or particularization but may be abrogated by virtue of another text. After the death of the Prophet (PBUH) all *mufassar* became self-explained (*muḥkam*) since there is no longer any means of abrogation.

If there exists a contradiction between a *ḥadīth* of *mufassar* implication and that of explicit (*naṣṣ*) meaning, the former takes precedence.

Mufassar or *mubayyan* (unequivocal) is a text whose meaning is completely clear and is, at the same time in harmony with the context in which it appears. *Zāhir* (manifest) is a text which has a clear meaning and yet is open to interpretation (*ta'wīl*) primarily because the meaning it conveys is not in harmony with the context in which it occurs.

Since *mufassar* is one degree stronger than *naṣṣ* in the event of a conflict between them, the *mufassar* prevails. This can be illustrated by analysis of the following two conflicting texts.

[عن عائشة قالت جاءت فاطمة بنت أبي حبيش إلى النبي ﷺ فذكر خبرها وقال: (ثم اغتسلي ثم توضئي لكل صلاة وصلي)]

‘Ā’ishah (May Allah pleased with her) reported that Fāṭimah b. Ḥubaysh came to the Prophet of Allah (PBUH) who mentioned her question [about a woman having an irregular prolonged menstruations] and said: “then take a ritual bath and offer fresh ablution for each prayer and then perform prayers.” It is related by Abū Dāwūd.¹

¹ Abū Dāwūd: 256.

According to this text a woman who experiences irregular menstruations (that last longer the expected regular period) is required to perform fresh *wuḍū'* for each prayer. The following text is more detailed:

[[المستحاضة توضع لكل صلاة]]

A woman in prolonged menstruation must take fresh *wuḍū'* at the time of every *ṣalāh*.¹

The first *ḥadīth* is not completely categorical as to whether 'every *ṣalāh*' applies to both obligatory and supererogatory types of prayer. Supposing that they are both performed at the same time, would a separate *wuḍū'* be required for each? But this ambiguity does not arise under the second *ḥadīth* as the latter provides complete instruction: a *wuḍū'* is sufficient for any number of *ṣalāh* at the particular time.²

Among unclear words, the obscure (*khafī*) takes priority over *mushkil* (difficult to interpret), the *mushkil* over the ambivalent (*mujmal*), and the *mujmal* over the intricate (*mutashābih*)³.

Similarly a text of positive meaning is given preference to a negating text. The following two *aḥādīth* apparently conflict:

[عن علقمة قال قال عبد الله بن مسعود ألا أصلي بكم صلاة رسول الله ﷺ فصلّى فلم يرفع يديه إلا في أول مرة]

On the authority of 'Alqamah who reported that 'Abdullāh b. Mas'ūd asked "would you like me to offer prayer exactly as I saw the Prophet (PBUH) praying?" According to 'Alqamah ibn Mas'ūd raised his hands only once for the *takbīr* (i.e. upon the commencement of the prayer)

¹ Ibid: 299.

² 'Ilm Uṣūl al-Fiqh , P. 169, Principles of Islamic Jurisprudent, P. 130.

³ Tadrīb, ii: 196-202, Asbāb Wurūd al-Ḥadīth, PP. 90, 91, Principles, P. 360.

According to the *ḥadīth* of Ibn ‘Umar, related by Bukhārī, the Prophet (PBUH) raised his hands three times during prayer.

[عن عبد الله بن عمر رضي الله عنهما: (أن النبي ﷺ كان يرفع يديه حذو منكبيه إذا افتتح الصلاة، وإذا كبر للركوع، وإذا رفع رأسه من الركوع رفعها كذلك وقال: سمع الله لمن حمده وربنا ولك الحمد. وكان لا يفعل ذلك في السجود).]

On the authority of ‘Abdullah b. ‘Umar (May Allah pleased with him and his father), when the Prophet (PBUH) commenced his prayer, he used to raise his hands till his thumbs are parallel to his earlobes. He used to raise them again when he pronounced *takbīr* upon bowing down, and when he raised his head after *rukū’*, he used to say ‘*samī‘a allāhu li-man ḥamidah rabbana wa laka al-ḥamd* (Allah heard those who sent praises to Him. O our Lord! All the praises are for you).’

The *ḥadīth* of Ibn ‘Umar provides a positive evidence which is lacking in the report of Ibn Mas‘ūd. There is a third *ḥadīth* which proves that the Prophet (PBUH) has also raised his hands in a fourth occasion.

[عن نافع أن ابن عمر كان إذا دخل في الصلاة كبر ورفع يديه وإذا ركع رفع يديه وإذا قال سمع الله لمن حمده رفع يديه وإذا قام من الركعتين رفع يديه ورفع ذلك ابن عمر إلى نبي الله ﷺ.]

Nāfi’ reported: whenever Ibn ‘Umar started the prayer with the *takbīr*, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, “*samī‘a allāhu li-man ḥamidah*”, and he used to do the same on rising from the second *rak‘ah* (for the third *rak‘ah*). Ibn ‘Umar said: “the Prophet (PBUH) used to do the same.”

Therefore the last *ḥadīth* of Ibn ‘Umar is given performance the preceding two. There are more reasons why Ibn ‘Umar’s reports are preferred to the report of Ibn Mas‘ūd including the fact that the later is related by much greater number of transmitters than

the former. Moreover, the report of Ibn Mas'ūd includes a controversial narrator, namely 'Āṣim b. Kulayb.

Preference by Virtue of Transmitters' Retentiveness and Uprightness:

According to this parameter, traditions backed with other imitative accounts (*mutabī'āt*) and supporting testimonies (*shawāhid*) are preferred to those that stand alone¹. An example of this criterion is the preference of Ibn 'Umar's report to Ibn Mas'ūd regarding the number of times the Prophet (PBUH) raised his hands during prayer. Moreover, traditions received through higher *isnād* [(closer to the Prophet (PBUH))] are preferred to those transmitted through prolonged chains of authorities.² Also, reports narrated by persons who are known to be of retentive memory take priority over ones transmitted by those whose retentiveness is feeble. Therefore, scholars preferred the report of Mālik to the report of Shu'ayb b. Abi Ḥamzah, if both of them received the same report from Al-Zuhrī. Likewise, the report of a transmitter who is *faqīh* (jurist) is preferred to the report of a transmitter who lacks jurisprudential competence.³

On a similar note, *ḥadīth* that are transmitted by leading companions are given preference to those transmitted by Companions who are less well known for their permanent and direct contact and proximity with the Prophet (PBUH)⁴. Hence,

¹ Asbāb Wurūd al-Ḥadīth, P. 79. When the report of one narrator is confirmed by another, and the latter agrees with the former through the same Companion with or without any change in the meaning of the Ḥadīth, the additional narrator (and his Ḥadīth) is called *mutāba'* and the additional narrator and his Ḥadīth are called *mutabī'*. If they agree in meaning and/or wording but differ in the Companions who narrated them, the other Ḥadīth would be termed *aḥādīth*, cf., Taysīr of Ṭaḥḥān, P. 176.

² Asbāb Wurūd al- Ḥadīth, P. 79.

³ Ibid.

⁴ Asbāb Wurūd al- Ḥadīth, P. 79.

the *ḥadīth* which is reported by the Prophet's (PBUH) wife Maymūnah to the effect that the Prophet (PBUH) married her while both of them were *ḥalāl*, that is outside the sacred state of *ihrām* for *hajj* ceremonies, is preferred to that of Ibn 'Abbās who maintained that the Prophet (PBUH) married Maymūnah while being in the scared state of *ihrām*.¹

If a Companion is known to have direct contact with the Prophet (PBUH) in a specific occasion, his narration is given priority to others who would not accompany him in that incident. An example of this is 'Ā'ishah's reference to 'Alī when she was asked about a legal ruling of wiping over leather socks. She mentioned that 'Alī used to accompany the Prophet (PBUH) in his journeys.²

Similarly the Ḥadīth of Ibn 'Umar which states that the Prophet (PBUH) offered his *hajj* without '*Umrah* is given priority to the report of Anas which confirms that the Prophet (PBUH) offered both *hajj* and '*Umrah* together, although Anas was the servant of the Prophet (PBUH). This is due to the fact that Ibn 'Umar was so close to the Prophet (PBUH) during the latter's farewell pilgrimage. He is reported to have said, "Even the saliva of the Prophet's (PBUH) camel used to fall in between my shoulders."³

An example of preference based on the uprightness of narrators is the report of Busrah, who mentioned that a person must refresh his wudū' if he touches his penis (by his hand). The Ḥadīth reads as follows:

'Abdullāh b. Maslamah from Mālik from 'Abdullāh b. Abī Bakr who heard 'Urwah saying "I visited Marwān b. Al-Ḥakam. We started mentioning the invalidators of ablution. Marwān mentioned that wudū' is invalidated by touching one's penis." 'Urwah said, "I did not recognize it" Thereupon, Marwān said that Busrah b. Safwān

¹ Al-Ītibār fī An-Nāsikh wa al-Mansūkh min Al-Āthār, P. 11.

² Ibid.

³ I'tibār of Ibn Ḥazm, P. 12.

informed him that she heard the Prophet (PBUH) saying, “He who touches his penis must perform ablution¹”

[حدثنا عبد الله بن مسلمة عن مالك عن عبد الله بن أبي بكر أنه سمع عروة يقول دخلت على مروان بن الحكم فذكرنا ما يكون منه الوضوء فقال مروان ومن مس الذكر فقال عروة ما علمت ذلك فقال مروان أخبرني بئسرة بنت صفوان أنها سمعت رسول الله ﷺ يقول (من مس ذكره فليتوضأ)]

There is another conflicting tradition reported by Ṭalq b. ‘Alī which does not hold touching penis as one of the invalidators of ablution. It reads as follows:

Hannād from Muḥāzīm from ‘Abdullāh b. Badr from Qays b. Ṭalq from Ṭalq who narrated: We went to the Prophet (PBUH) as a delegation to pay him allegiance. When he finished his prayer, a man who looked like a Bedouin asked the Messenger (PBUH), “Must a man who touched his penis (by his hand) during the prayer perform wudū’?” The Prophet (PBUH) replied, “No it is only a part of your body.”²

[أخبرنا هناد عن ملازم قال حدثنا عبد الله بن بدر عن قيس بن طلق بن علي عن أبيه قال خرجنا وفدًا حتى قدمنا على رسول الله ﷺ فبايعناه وصلينا معه فلما قضى الصلاة جاء رجل كأنه بدوي فقال رسول الله ما ترى في رجل مس ذكره في الصلاة (وهل هو إلا مضغة منك أو بضعة منك).]

Abū Bakr b. Hazm concluded that the report of Busrah is given preference to the report of Ṭalq because the reporters of the former are more upright than those of the latter. It must be mentioned that although scholars preferred the report of Busrah, others tried to reconcile both reports. It is noted that if the organ is touched uncovered or with lustful intention, then ablution is nullified, otherwise it is not. This is the view of the majority of scholars.

¹ Ṣaḥīḥ of Ibn Ḥibbān: 1223; Musnad of al-Ṭayālīsī: 1752. Al-Albānī graded it as Ṣaḥīḥ; al-Sisilah al-Ṣaḥīḥah: 1235.

² Ibn Ḥibbān: 1127; Sunan of al-Nasā’ī: 166; al-Dāraquṭnī: 551. Al-Albānī graded it as ṣaḥīḥ.

Mode of Reception and Delivery of the Reports:

Traditionists gave preference to the reports received through admitted circles of traditions by means of direct contacts over those received by lenient procedures. Therefore, receiving a report through *samā'* (reading by the tutor to his fellow students in a *ḥadīth* circle) gets preference over those received by 'Arḍ where the student recites his materials to his tutor¹. This can be easily distinguished in the *matn* (text) of a *ḥadīth*, where narrators would mention how they received the tradition immediately after mentioning the authority from which they received their material.

An example of preference due to the method of reception is the tradition of Qutaybah from Sufyān b. 'Uyaynah from 'Abdul-'Azīz b. Muḥammad from Zayd b. Aslam from 'Abdurrahmān b. Wa'lah from Ibn 'Abbās who reported the Prophet (PBUH) saying, "When any hide is tanned it is indeed pure."²

[حدثنا قتيبة حدثنا سفيان بن عيينة وعبد العزيز بن محمد عن زيد بن أسلم عن عبد الرحمن بن وعله عن ابن عباس قال قال رسول الله ﷺ (أيما إهاب دُبِغَ فقد طهر).]

It is seemingly in conflict to the Prophetic tradition which is related on the authority of 'Abdullāb b. 'Ukaym who reported that the Prophet (PBUH) wrote a message to the tribe of Juḥaynah a month before his death in which he said, "You should not make use of neither a hide nor a muscle of the dead."³

[عن عبد الله بن عكيم أن رسول الله ﷺ كتب إلى جُھينة قبل موته بشهر أن لا تنتفعوا من الميتة بإهاب ولا عَصَب.]

According to Abū Bakr b. Ḥazm, the former *ḥadīth* was received through a direct hearing of Ibn 'Abbās from the

¹ Ibn Ḥibbān: 1127; Sunan of al-Nasā'ī: 166; al-Dāraquṭnī: 551. Al-Albānī graded it as *ṣaḥīḥ*.

² Mustakḥraj: 426; Musnad: 2331; Ibn Ḥibbān: 1304; Ibn Mājah: 3740. Al-Albānī graded it as *ṣaḥīḥ*; *Ṣaḥīḥ wa Ḍa'īf* Sunan Ibn Mājah: 4241.

³ Ibn Ḥibbān: 1294; Nasā'ī, Sunan: 192; al-Tirmidhī: 1833. Al-Albānī graded it as *ṣaḥīḥ*; Irwā' al-Ghalīl: 38.

Prophet (PBUH) while the latter was received through writing. An advertent or inadvertent error can easily occur through written media while it is difficult for direct hearing and memorization.¹

Preference due to Integrity of the Text:

Reports transmitted verbatim are preferred to those narrated by sense.² If the occasion of issuing the text was attached, such a report will take precedence over the one devoid of its circumstantial commentaries.³ Similarly, the text which is free from any indication of uncertainty or hesitation with regard to its narrator is also preferred to that relying mostly on guesswork.⁴

Preference by Means of Chronological Order:

When a conflict arises between two texts, one issued during the Prophet's (PBUH) stay at Mecca and the other at Medina, the later takes priority over the former, since many rulings have been enacted at the advent of Islam, but later suspended through means of abrogation or gradual legislation.

Preference by Means of External Factors:

Reports deemed in conformity with the meaning of specific verses of the Qur'ān, more authentic *ahādīth*, laws of the preceding nations which are confirmed by the Qur'ān, analogy (*qiyās*), and consensus of opinion (*ijmā'*) are certainly preferred to those contradicting such *Sharī'ah* proofs. Also, those traditions which conform to the main objectives of Islamic *Sharī'ah* are preferable to those that apparently contradict its basic tenets and objectives.⁵

¹ *Ītibār*, P. 11.

² *Ibid.*

³ *Ibid.*

⁴ *Ītibār*, P. 15.

⁵ *Ītibār*, P. 91

Jurisprudential Implication:

The original state is to prevail. This may be illustrated by the two rulings of Ḥadīth concerning the right of a slave woman to a divorce upon her release from slavery, while her husband is still a slave.¹ It was reported that a slave woman by the name of Barīrah was owned by ‘Ā’ishah and was married to another slave, Mughīth. ‘Āishah set her free, and she wanted to be separated from Mughīth, who was still a slave. The case was brought to the attention of the Prophet (PBUH), who gave her the choice either to be separated or to remain married.² But a second report on the same subject affirms that Barīrah’s husband was a free man, when she was emancipated.³

The two reports are thus conflicting with regard to the status of the husband. But since it is known for certain that Mughīth was originally a slave and there is no dispute over this, the report which negates this original state is, therefore, ignored in view of the general rule of the affirmative. Therefore, the evidence which affirms continuation of the original state takes priority over that which negates it.⁴

Another rule of preference, which may be mentioned briefly, is that prohibition takes priority over the permissibility. Thus, if there are two conflicting traditions of equal strength on the same issue, one prohibitory and the other permissive, the former will take priority over the latter.

Suspension and Abandonment:

If an attempt to reconcile two conflicting texts or to prefer one text to the other has failed, recourse should be made to

¹ Principles, P. 362.

² Bukāāhri: 5283; Timidhī: 1156; Nasā’i: 5417; Abū Dāwūd: 2231; Ibn Mājah: 2075; Aḥmad: 1847, 2538, 3395.

³ Nasā’i: 3449.

⁴ Principles, P. 362.

abrogation. If this also proves unfeasible, action must be suspended on both contradictory texts, and jurists may resort to inferior evidence in order to determine the ruling for the issue. Thus, traditionists did not reject texts, where no preference is shown, but suspended them for further inquiry and more investigation.¹

¹ *Asbāb Wurūd al-Ḥadīth*, P. 93

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Concept of Jihād in Islam

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Serious misconceptions regarding *Jihād* agitate the minds, specially of non-Muslims. *Jihād* for them stands for eliminating all the religions of the world or for subduing them in order to establish the religious, cultural and political hegemony of Islam. There are genuine reasons behind these misconceptions. Every authentic work on *fiqh* contains a chapter on *Jihād*. Their account of *Jihād* does not conform to the Qur'ānic description. For example, Imām Sarkḥasi categorically asserts that it is obligatory on Muslims to fight against the unbelievers and polytheists. (al-Mabsūṭ, 10/2). Such writings about *Jihād* have given rise to misconceptions among non-Muslims.

In our time 'Ulama are divided into two groups over their understanding of *Jihād*. There are some who interpret it literally. For them, fighting permitted in certain exceptional cases means a defensive war. Islam does not permit an offensive war. These 'Ulama betray apologia. They appear to be awe-struck by the West. The writings of several 'Ulama, specially Maulāna Waḥīduddīn Khān, betray this mindset. Take this extract of his as illustrative:

"When the Prophet (PBUH) was in Makkah, prior to his migration the Makkan chieftains offered him rulership. They pledged that they were willing to take him as their ruler."² However, he declined this offer. It emerges from his reply that the Islamic movement rests on these two planks: to bring change in

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² Maulāna Waḥīduddīn Khān has not quoted the Quraysh's statement in full. Apart from other offers, one of their offers to the Prophet (Peace and blessings be upon him) was kinship, provided he gave up his call to monotheism. Even an ordinary reformer, what to say of a Messenger of Allah, would not have accepted this worldly offer.

individual's personality and to maintain the *status quo* in the political system."¹

Once a non-Islamic political system is accepted, it renders the concept of *Jihād* as meaningless. For in this case religion becomes an individual's personal matter. This is a patently Western concept. According to this interpretation, religion does not have any role in the collective life of the community. It goes without saying that *Jihād* is closely linked with the political system.

In the English translation of the Qur'ān ascribed to Maulāna Waḥīduddīn Khān the following interpretation of *Jihād* appears in its section "*Jihād* is a peaceful ideological struggle":

"The Qur'ānic concept of *Jihād* is expressed in the following verse, "Do greater *Jihād* (i.e. strives strenuously) with the help of this Qur'ān (25:52). Obviously the Qur'ān is not a weapon but a book which gives us an introduction to the divine ideology of peaceful struggle."²

First he has not cited the Qur'ānic verse in full, perhaps deliberately. This incomplete quotation provides no clue about the target and objective of this "peaceful struggle". The above verse in full reads as follows:

"Do not listen to the unbelievers but strive against them with the utmost strenuousness with the Qur'ān." (al-Furqān: 52) it is thus clear that the verse under discussion commands *Jihād* against the Makkan unbelievers, who were guilty of unbelief and polytheism. A war against polytheism cannot be waged with weapon. Of course it stands for preaching. However, if the unbelievers take up arms and do not allow preaching peacefully, what should the believers do? The Muslims are directed not to

¹ Al-Risālah (Magazine), October 2009, P. 12

² The Qur'ān: English Translation by Maulāna Waḥīduddīn Khān, Introduction, PP. XIV and XV

get provoked if they are weak and subjugated rather, they should carry on Da'wat work with utmost patient. They should bear with all hardships in the same way as the Prophet (PBUH) and his companions had put up with all sorts of troubles in the Makkan phase. However if the believers have numerical strength and resources and enjoy territorial autonomy, they must respond mightily to the unbelievers' aggression. The Prophet and his companions did the same when they got power in Madīna. Basic flaw in Maulāna Waḥīduddīn's argument is that he ignores altogether the Madīnan phase and interprets *Jihād* as a peaceful struggle in all the circumstances. This amounts to twisting the Islamic concept of *Jihād*.

The other group of 'Ulama interprets *Jihād* both literally and as an Islamic term. They are more inclined towards construing it as an armed struggle. *Jihād* for them is obligatory on all Muslims, no matter whether they are in power or not. This extremist view of *Jihād* permeates the writings of Maulāna Maudūdī in the Indo-Pak subcontinent and of al-Ikhwān al-Muslimūn in the Arab world. Take Maulāna Maudūdī's following extract as an instance in point:

"The objective of Islamic *Jihād* is to eliminate the non-Islamic system and to replace it with the Islamic government. Islam seeks to bring about this revolution not in a few countries but in the whole world. Initially it is the duty of the members of the Muslim party to bring about the change to the system of the place where they live. However, their ultimate goal is the global revolution."¹

Today in view of several factors, including the anti-Islam stance of the Western imperial powers, the latter view of *Jihād* is more popular among a large section of Muslims. Different religious and non-religious organizations of Muslims are engaged in tackling anti-Islam forces.

¹ Taḥrīk-i-Islāmi ki Akhlāqī Bunyāden, P. 267

Both the above concepts of *Jihād* are vitiated by extremism. The 'Ulama subscribing to these are guilty of deviation from the path of moderation. It is therefore all the more important to articulate the balanced view of *Jihād*, as presented in the Qur'ān.

The Qur'ānic View of *Jihād*:

Jihād literally means striving to the utmost. In Makkan Surahs, *Jihād* connotes to struggle hard in the cause of Allah both by wealth and person. (al-Anfāl: 72)

In keeping with circumstances the form of striving in the cause of Allah may vary. If a true Muslim today serves the cause of Islam verbally or in writing and offers every kind of sacrifice, bears with the harms caused to him by the enemies of Islam, it constitutes *Jihād* on his part. Likewise, spending money lavishly in Allah's way represents *Jihād*. Its highest form is to abandon one's hearth and home, business and property, and even motherland for the sake of Islam and to lay down one's life in exile. Several Qur'ānic verses present this broad concept of *Jihād*.

"Only those are believers who have faith in Allah and His Messenger and never doubt, but strive hard with their wealth and their persons in the cause of Allah. Such people are truthful." (al-Hujurāt: 15)

The above verse speaks of *Jihād* on an individual's part. It is binding on every believer, depending upon his circumstance. No one may raise any objection to this concept of *Jihād*. Every religious community believes in the truth of its religion and strives for promoting and supporting its faith system. Some persons devote their whole lives to this cause while the rich ones spend all of their wealth in this mission.

What is contestable is the use of sword in *Jihād*. Non-Muslim's ignorance about this kind of *Jihād* accounts for their misperception. Another reason is the misrepresentation of *Jihād*, as referred to earlier, by some Muslim writers.

Let this be clearly realized that the armed *Jihād* can be waged only by the Islamic State as defensive or offensive war. As to defensive war, it hardly needs any clarification. When an enemy country invades the Islamic State in order to destroy its territorial autonomy and sovereignty, every citizen of the Islamic State is obliged to defend his country by all means, even by putting his life at stake. It is the religious duty of every citizen. No one can challenge this type of *Jihād*. This is a common practice even in the non-Muslim states. For it would be cowardice and insensitivity if one does not fight against the oppressors and war-mongers. Sir Syed Aḥmad Khān contends:

“Islam allows resorting to sword in only two conditions. When the unbelievers attack Muslims out of hostility towards Islam in order to extirpate Muslims. There should not be any nationalist motive behind the attack. Another eventuality is when Muslims do not enjoy the security of their lives and property for the reason that they happen to be Muslims and are not allowed to perform their religious duties. Only in the above exigencies Islam allows Muslims to fight. Rather, Islam exhorts them to wage such wars. This fighting is known as *Jihād* the Muslims slain in it are promised spiritual rewards. Their excellence is described. Who can find fault with this form of fighting, branding it as some success? Who can dub it as immortal? Who can describe it as inimical to the law of nature, or the human nature or God’s will? Who can argue that not fighting even in the face of aggression and turning one’s other cheek represents God’s will?¹

Nonetheless, Islam has set limits on even this defensive war. Muslims must abide by certain norms. For example, excesses are fairly common in war, specially after gaining victory. For the winners riding high on passions are keen to take revenge. Such excesses in war have been part of war history. However, Islam permits only such *Jihād* in which no excess is allowed.

¹ Tafsīr al-Qur’ān, 1/191-197 (al-Baqrah 2: 186)

The following acts are forbidden: Killing women, children and the old, desecration of places of worship, killing clergy and non-combatants, and even the felling of fruit-bearing trees, and destroying crops. Only in exceptional cases, as part of war strategy, such step may be taken. The Qur'ān prescribes:

“Fight in the cause of Allah against those who fight you. But do not cross limits. For Allah does not love the transgressors.” (al-Baqrah: 190)

On the above count Islam's record is glorious. Muslims may rightly boast that they have largely followed the above Islamic teachings, specially in the days of the Prophet (PBUH) and the rightly guided Caliphs. Even in the latter period Muslim armies have abided by these norms, barring a few exceptions.

There is the example of Crusades. Historians inform that in 492H when the Christians conquered Jerusalem, they massacred Muslims, not sparing even women and children and those who had taken refuge in the place of worship. It is said that in their revenge attacks 70,000 Muslims were killed.

In contrast, when Sultān Ṣalāḥuddīn Ayyūbī (569-589H) defeated the Christian army at the place of Hattin and gained control over Jerusalem, he had mercy on the conquered people of the Book. After charging ransom money he granted peace to every Christian. He himself paid the ransom money on behalf of those who could not pay it.¹

Another directive to Muslims regarding *Jihād* is that war must be immediately stopped, if the enemy seeks peace, even though there may be some treacherous intention behind this offer. The Qur'ān says:

“But if the enemy inclines towards peace, you incline also towards peace, and trust Allah. For He hears and knows all

¹ Millat-i-Islāmiyah ki Mukhtaṣar Tārīkh, 1/304

things. Should they intend to deceive you, Allah is all sufficient for you.” (al-Anfāl: 61-62)¹

Islam prefers peace to war, for it regards the human life as something invaluable. The following Qur’ānic verse making this point is worth-quoting. For no other Scripture envisages such a sanctified view of life:

“Whoever killed a human being except as a punishment for murder or spreading mischief in the land, it would be as if he slew all human beings. And if anyone saved a life, it would be as he saved all mankind.” (al-Mā’idah: 32)

According to the above quoted verse, only in the case of murder or causing corruption in the land one’s life may be taken. As to causing corruption in the land, it includes all those crimes which destroy peace and security in the society such as the armed rebellion against the Islamic State, attack on the life and property of people by robbers and other mischief-makers, sexual exploitation of women and children and rioting and killing innocent people on account of religious differences etc. The Qur’ān pronounces:

“The punishment of those who wage war against Allah and His Messenger, and spread mischief in the land is execution of crucifixion, or the cutting off of hands and feet from opposite side, or exile from the land.” (al-Mā’idah: 33)

Offensive War:

Many ‘Ulama think Islam permits only defensive war and forbids offensive war. This flawed thinking arises out of awe-struck mind. Islam, no doubt, allows offensive war. Otherwise, how can one justify the battle Khyber, conquest of Makkah, the battle of Tabūk and military initiatives of Iran, Iraq, Syria, Palestine and Egypt in the days of the Caliphs? All of these

¹ See also al-Nisā’: 90

were, no doubt, offensive wars, totally in accordance with the Qur'ānic directives.¹

However, the permission for offensive war was not for expanding the empire. It was meant for freeing the earth from oppression and injustice. It may assume the following three forms:

- 1) Muslims in a non-Muslim country may be persecuted for their faith. And they may be compelled to abandon their religion. This is known as religious persecution. In this case, if the Islamic State considers it to be strong enough to check this persecution, it is under obligation to take the offensive, as described in the following verse:
“And why should you not fight in the cause of Allah and for the helpless men, women and children whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise a supporter out of your grace, and raise for us one out of your grace who will help.” (al-Nisā': 75)
- 2) It relates to checking mischief in the land. If Islamic State, premised on justice, notes any oppressor in any part of the world, be he a Muslim or non-Muslim, indulging in injustice, it may initiate military action against the tyrant. This is borne out by the following verse:
“Had Allah not repelled some men (i.e. aggressors) by the might of others, monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundance, would surely have been pulled down. Allah will certainly help those who help His cause. Allah is indeed Powerful and Mighty.” (al-Ḥajj: 40)

¹ However, no offensive *Jihād* can be waged in this age by taking this as the basis. Its reason is quite evident. The Muslims of the caliphate's period being the embodiments of goodness and justice were within their right to launch an offensive war against the enemies of truth and justice in order to uphold goodness and justice. However, Muslims of our time are themselves devoid of these virtues, what to speak of their calling others to these virtues.

- 3) If a non-Muslim state intends to make mischief against the Islamic State, it would be all right to initiate action against it with a prior warning. It is exemplified by the battle of Tabūk.

Apart from these forms of *Jihād*, Islam does not allow any other kind of offensive war. If any Muslim king in the past waged war for grabbing only territory and wealth, it was an un-Islamic war.¹

Conditions for Offensive War:

Islam allows the waging of offensive war by an organized body, not by any group. This body should fulfill these conditions:

- 1) It must have independent territory, with its total control over it.
- 2) It should have nothing to do with mischief and be wedded to the ideals of justice.
- 3) It must have requisite logistic power by way of a strong army, sufficient weapons and other resources.

These conditions must be fulfilled. Otherwise it would result only in chaos and turmoil in the land, which Islam does not allow at all. While discussing this type of *Jihād* Maulāna Ḥamīduddīn Farāhī points out:

¹ It is common knowledge that when Babur (d. 1530AD), founder of Mughal dynasty, attacked and captured Delhi, it was ruled by another Muslim ruler, Ibrahim Lodi (1517-1526). Likewise, when the founder of the Lodi dynasty (1451-1526), Bahlul Lodi (d. 1489) attacked Jaunpūr, a Muslim king Ḥussain Shāh Sharqī (1458-1476) was its ruler. The well known devout Mughal king, Aurangzeb (d. 1707) treacherously killed his brother, Murād in order to ascend to the throne. Again, it was Aurangzeb who destroyed the Muslim rule in Deccan.

Who can dare deny these historical facts? Who will dub these wars waged by these Muslim kings as *Jihād*? All these wars were for worldly gains and expansion of empire. However, Muslims were not the first to do so. Earlier, followers of Judaism, Christianity, Buddhism and Hinduism had launched similar worldly wars. There have been many wars in the name of religion in which all sorts of excesses were committed.

“Let this be kept in mind regarding *Jihād* that those setting out to end mischief in the land should be absolutely free from any sort of corruption. Unless the Caliph and his followers do not dispense justice, they are not entitled to raise arms for enforcing justice. It is not lawful to wage *Jihād* within one’s own country unless he migrates first. This comes out from the life of Prophet Abraham (Peace and blessing be upon him) and from the Qur’ānic verses on *Jihād*. Prophet Muhammad’s career endorses the same. If *Jihād* is not led by a chief having power and resources, it will result only in lawlessness and mischief. Only after assuming power fighting is allowed. Until the Day of Judgment *Jihād* is contingent on the above three conditions. No coercion of lawlessness is permitted in the matter of faith. Nonetheless, one should always strive for upholding truth, preaching faith and arguing nicely.”¹

It is crystal clear from the above that offensive war in Islam is conditional. It does not entail unjust bloodshed or expansionism, grabbing wealth or promotion of Islam. Its sole objective is the extirpation of injustice and oppression and dispensing justice on Allah’s earth. Without this object a war amounts to causing mischief. Islam has nothing to do with spreading any mischief in the land: “Allah does not like any corruption.” (al-Baqrah: 205)

¹ Tafsīr Nizām al-Qur’ān (Preface), P. 58. Also see, Tazkiyah-i-Nafs, PP. 193-200

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Veil in Islam

✍... 'Allāmah Shiblī Nu'mānī¹

Tr.: Dr. Ḥeifā' Shākri²

This is the virtual fact that Allah has created the man and woman with clear differences and distinctions in spite of their biological gender differences but the civilization has added many other characteristics and distinctions beside the divine qualities, which are seen aloof in every group, nation and the country. In the early period of the human life the dresses of the men and women, their looks and life-styles might be same and nothing could differentiate each other except divine qualities but as much as the civilization expanded, these personal differences and distinctions began to appear and gradually the both reached a point where there is not a single line of unity and semblance between the civilizations and life-styles of these two.

The early age of the world is, in the pre-history, considered hunting period which is completely a dark age while the ancient period whose historical events have been known till now dates back two-three thousand years. It's the period in which new differences had taken place and several distinguished characteristics developed in their life-styles. So today it's probably impossible to find out the reasons that why these differences developed and why they spread extensively till the period which is considered as the beginning of history.

If one wants to find out the reason that motivated a man to hide his secret parts and made different restrictions between the men and women he would not be able to give enough

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reasons. Similarly, the reply regarding other qualities cannot be given. So it is useless to mention the most ancient differences and to ponder upon their causes except the developments that took place later need to be pondered upon. And to strive to know the reason is not a futile exercise.

The veil is classified into two kinds:

- (a) To hide the face and all parts of the body.
- (b) To participate in the meetings of the men.

The first kind of veil was practiced among the Arabs in the pre-Islamic period and it was invented for natural needs, i.e. in the beginning when this tradition started it was not specialized with the women only because it was created by the nature, which signifies that *necessity is the mother of invention*. Such things were common with both the men and women. Perhaps it was firstly invented by the tribe of Ḥimyar the ruling tribe of Yemen. One of the descendants of this tribe established rule in Spain also. They were called as '*Multhimīn*' (Those who had put veil). This tribe ruled over Spain with full guts and power capturing many cities. Its members always put veil on their faces, and for this reason they were given the above title. Among their powerful kings and rulers is Yūsuf s/o Tāshqīn. During his period this tradition started as the famous historian Ibn Khalkān has pointed out. He says:

"وسبب ذلك على ما قيل أنّ حمير كانت تتلثم لشدة الحرّ والبرد، تفعله الخواصّ منهم فكثّر ذلك حتى تفعله عامتهم".¹

Tr.: The reason behind it, as stated, is that the tribe of Ḥimyar whose men used to put veil on their faces for heat and cold. At first it was practiced by chieftains and then followed by the common people.

¹ Ibn Khalkān, 3/463

Ibn Khalkān has indicated another reason, i.e. some enemies of this tribe attacked their women at home when they (men) were out for their personal works. In order to counter such attacks they thought to practice a trick that once the women wore the gents' dresses and went out. And as for the men, they put veil on their faces and remained at home. The enemy attacked them as usual. Then the men came out of their houses in veil and fought against their enemy with full courage and bravery killing all of them. This victory was destined to be gotten in veil, so they continued this tradition as a memory. The men and women of this tribe put veil on their faces even after the advent of Islam. One of the Arab poets said:

لَمَّا حَوَّوْا إِحْرَازَ كُلِّ فَضِيلَةٍ غَلِبَ الْحَيَاءُ عَلَيْهِمْ فَتَلْتَمَّوْا¹

Tr.: When they wanted to achieve all good habits the modesty prevailed over them so they put veil on their faces.

There are some other reasons behind inventing this veil, e.g. the handsome men put veil on their faces in fear of being smitten with the evil eye. We find such examples in the Islamic period too.

This is why Muqanna' Kindī, a famous poet of Ummayyad period, used to go out in veil.² Slowly, it became common and people began to attend the grand meetings in veil. Therefore the Arabs used to come in veil in the market of 'Ukāz which was the famous season of showing one's glory. The ancient historian Aḥmad s/o Abū Ya'qūb said in his book:

"فكانت العرب تحضر سوق عكاظ وعلى وجوهها البراقع فيقال إن أول عربي كشف قناعه
ظريف بن غنم الغبري ففعلت العرب مثل فعله"³

¹ Ibn Khalkān, 3/464

² Abū al-Faraj al-Asbahānī, Kitāb al-Aghānī, Matba'ah al-Taqaḍḍum, Egypt, 15/151

³ Aḥmad s/o Abū Ya'qūb, Tārīkh al-Ya'qūbī, European Edition, 2/315

Tr.: The Arabs attended the meetings in the market of 'Ukāz in veil. It is said that the first person who took off his veil was Zārīf s/o Ghanam al-Ghabrī then the whole Arab followed him.

Though there were some other reasons behind adopting the veil-system, the main reasons that forced the Arabs to adopt it are two:

- (a) For the security of their body as it was mentioned in the event of the tribe of Ḥimyar who practiced this tradition but it was traditionally specialized with the chieftains of other tribes because this kind of formality and the desire of luxury were not possible with the common people. Slowly this system was replaced by the misuse of this tradition.
- (b) Distinction which gradually developed into a system as long as the civilization of the Arabs was enriched and became far from its origin while there was no distinction for their rulers. The tradition of guards and reception is the outcome of this developed civilization. It was so famous among the Arabs that their rulers used to sit behind the veil to be out of the reach of the common people. Such tradition existed in the pre-Islamic period. However the Abbasid kings also followed the same tradition. They used to sit behind curtain and issued orders from there.

In addition to taht when it was invented it was not specialized with the women only but men also followed it. However they could not continue this custom but when Zārīf s/o Ghanam took off his veil showing his face, all of the Arabs followed him and got rid of it. And for instance, if someone followed it in pride, then it was considered against the common tradition except that this tradition remained among the women till the advent of Islam which Islam made it formal and mandatory. Those who have sound knowledge about the history of the pre-Islamic period, they cannot deny it but it is a common thinking that the tradition of veil was started during the

Islamic period. Some evidences are mentioned to prove this kind of veil-system which was practiced before Islam too.

The best and reliable source to know the history of the pre-Islamic Arabs is the poetic heritage. So some verses are quoted here. Rabī' s/o Ziyād al-'Ubsī who was the most famous poet of the pre-Islamic period said in the elegy of Mālik s/o Zuhair:

من كان مسرورًا بمقتل مالك فليأت نسوتنا بوجهه نهار
يجد النساء حواسرًا يندبنه يلطمن أوجههن بالأسحار
قد كنّ يخبان الوجوه تسترًا فاليوم حين برزن للنظر¹

Tr.: One who is happy with the murder of Mālik he should come to us in the day and look at our women. Then he would find them mourning over him without veil and slapping their faces in the morning. They used to hide their faces for their shyness and chastity but today they have appeared before the on-lookers without veil.

'Allāmah Ṭabrezī has explained the word 'تسترًا' as for piety and shyness.

'Amr s/o Ma'dikarib said mentioning an event of a battle:

وبدت لميس كأنها بدر السمام إذا تبعد²

Tr.: And the face of Lamīs looked happy as if the moon has appeared in the sky.

Another poet of pre-Islamic period known as Sīrat s/o 'Umar al-Faq'asī said calumniating his enemy:

ونسوتكم في الرّوع بادٍ وجوهها يخلن إماءًا وإماء حرائر³

¹ Abū al-Tammām, *Dīwān al-Ḥamāsah*, Maṭba'ah al-Sa'ādah, Egypt, 1913, 1/413

² Ibid, 1/413

³ Ibid, P. 81

Tr.: And the faces of your women looked happy at the time of war so they looked like maid girl though they were (noble) wives.

Nābighah of Zubayān, who was the celebrated poet of the pre-Islamic period, was very close to the king Nu'mān s/o Munzir and his courtier. Once he went to meet the king and found the king's wife, Mutajarridah, sitting there. When Nābighah appeared in the court she stood in hurry and she could not hold her veil-cloth to fall. Then she at once hid her face with her hands. Nābighah was very much pleased with this style and composed a poem on it. Pointing to the style, he said:

سقط المصيف ولم ترذ إسقاطه فتناولته واتقتنا باليد¹

Tr.: The veil-cloth itself fell down. She didn't let it fall deliberately but she lifted the cloth by one hand and covered her face with the other.

Mentioning the scene of women who came out for hunger and sat beside the oven, a poet named 'Auf said:

وكانوا قعوداً حولها يرقبونها وكانت فتاة الحيّ ممن ينيرها
مبرزة لا يجعل الستر دونها إذا خمد النيران لاحت بشيرها²

Tr.: They were sitting beside the oven gazing it while the young girls were lighting it, without veil on them. And when the fire died away the happiness ran through their faces.

It is a mere fact that the Arabs had developed much in clothes and dresses in their pre-Islamic period though it encircled the kings, princes and elite class. The clothes and dresses made for women in that period were covering all parts of their body. And these dresses and their different kinds were used for pride and having far from the others. So they were far from

¹ Al-Aghānā, 9/157

² Al-Aṣma'ī, Al-Mufaḍḍaliyāt (Edtd. By: Aḥmad Shākir), Dār-ul-Ma'ārif, Cairo, P. 177

the reach of the public and the poor. According to the sources available to us, the Umayyad and the Abbasid periods exercised no developments in the kinds of the clothes and dresses of women. And as for the clothes and dresses invented during the pre-Islamic period, they remained same and further new dresses were not designed. It proves that there was a general mood in the pre-Islamic period to cover parts of the body with any veil and that at least elite class used to practice it. The women used *kurtās* of different shapes and sizes. They had seven-eight kinds of dresses with different names such as Dira' (درع), Atab (أتاب), Qarqul (قرقل), Şudār (صدار), Majūl (مجول), Shozar (شوزر) and Khumay'il (خميل). They were slightly different from each other. They were very similar to Muḥram (محرم), Qumri (قمري), Fatūḥī (فتوحي) and Qamīş (قميص). All these names are found in the poems of that period. Beside these, Quşābah (قصابة) and Muqanna' (مقنع) were also in use.

These dresses were worn in this order that one handkerchief was wrapped over the head that could cover its front and back side excepting the center. It was named as 'ṭaḥabbuq' (Taḥabbuq). Then another handkerchief was put to absorb the oil of the head and the *dupatta* might get untouched. It was named as 'ghaffārah' (Ghaffārah). Upon the *Ghaffārah* there was used one veil-cloth with different sizes whose names follow as Şudār (صدار), Khumār (خمار), Naşīf (نصيف), Muqanni'ah (مقنعة), Mu'jir (معجر) and Ridā' (رداء). Khumār was the smallest veil-cloth then Naşīf which was bigger than the Khumār then Muqanni'ah then Mu'jir and so forth. They put all these clothes in a way that the most parts of the face were covered. Such thing was composed by the poet Nābighah as he said:

سقط النصيف ولم ترد إسقاطه فتناولته واتقتنا باليد

He also said:

فخَرَّ عَلَى الْأَلَاءِ لَمْ يَوْشَدْ وَقَدْ كَانَ الدَّمَاءُ لَهُ خَمَارًا¹

Tr.: Then he fell on the back and had no pillow. And the blood became his Khumār.

But the veil was specially to cover the face for safety. This veil had several kinds, i.e. that covered up to the eyes only was called as 'Waṣwāṣ' (وصاوص), the veil covered the lower part of the eyes was called as 'Niqāb' (نقاب), then there was 'Lithām' (لثام), and they had 'Lifām' (لفام) that covered the face up to the lips. The big veil that covered from the face to the chest was called as 'Juththah' (جثّة). All these kinds of veil-clothes had been invented during the pre-Islamic period. The following verses support this claim:

أَرَيْنَ مُحَاسِنًا وَكَئِنَّ أُخْرَى وَثَقْبَيْنِ الْوَصَوَاصِ لِلْعِيُونِ²

Tr.: They showed some beautiful places while some others were hidden. They wore Waṣwāṣ to cover the eyes.

يَضِيئُ لَنَا كَالْبَدْرِ تَحْتَ غَمَامَةٍ وَقَدْ زَلَّ عَنْ غَرِّ الثَّنَائِيَا لِفَامُهَا³

Tr.: When the Lifām was lifted from the shining teeth it was shining like a moon under the cloud.

To conclude that the veil-clothes were common among the Arabs save the poor and bonded women.

There are some other examples where this tradition was neglected and rejected but they are the rare examples. As for the second kind of veil-system, i.e. avoidance of women's participation in the meetings of the men, was not the part of this system. The women generally attended such meetings, came to the markets and waged the war. The market of 'Ukāz,

¹ Al-Aghānī, 9/157

² This verse is for al-Munaqqab al-'Abdī, See: www.afaqattaiseer.net

³ Lisān al-'Arab, See: لفم

which was the field of competition of poem and prose for the poets and prose-writers, was also attended by the poetesses who had special courts. They also recited their poems in the open meetings and they were appreciated as well.

Once Khansā', who was unprecedented in composition of elegies, came to this market and presented her poem to the Judge Nābighah al-Zubaynī. After hearing her poem, Nābighah said: Alas! Just I declared one poet as the excellent poet of the Arabs. Otherwise, you could be given this title. After all you are the excellent poetess among the Arab women." Hearing this decision Khansā' said: Nay, I am excellent among all the Arabs, men and women the both".

It was a general tradition that if any poet visited any village then the women came to him and requested him to recite poems. Because they had good literary taste, the poet himself wished to present his poems before them. Thus the women generally attended all the meetings of poetry and speech, presented in the celebrations, came to the markets, appeared in the competitions highly and eagerly and even went to wage war.

The above veil system was the part of the pre-Islamic period. But when Islam came the new phase started. The changes and reforms made in this period are given below:

The first reform, which Islam made, was regarding those women whose necks were very wide so the chest could be seen easily. In Dhū Qa'dah 05H the following verse was revealed about it:

-----"وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ"¹

Tr.: And they should put their veil-clothes on their necks.

Explaining this verse 'Aynī has written in the commentary of Ṣaḥīḥ Bukhārī:

¹ Al-Nūr: 31

"وذلك لأن جيوبهن كانت واسعة تبدو منها نحورهنّ وصدورهنّ وما حوالها وكُنّ ليدلنّ الخمر من ورائهنّ فتبقى مكشوفة فأمرنّ بأن يدلنها من قدامهنّ حتى يغطيها".¹

Tr.: This verse was revealed due to their necks which were so wide that their chests and other related parts could be seen. They used to put their veil-clothes down to their backs. Therefore their chests remained open. That's why they were ordered to put them down to their front side so that it could be hidden.

Though Niqāb and Burqa' were common before Islam, the Arab women began to come out without veil on their faces due to having mingled with the Jews' women in Madīnah. The below verse was revealed in this perspective:

"يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيهِنَّ".²

Tr.: O the Prophet: Tell your wives, daughters and the wives of the Believers to put their shawls down to them (their faces so that it could be hidden.)

This verse could be discussed from three points of view:

- (1) The reason behind the revelation of the verse.
- (2) The meaning of the verse and its reaction.
- (3) Practice of veil by the companions of the Prophet.

The famous commentary of the Qur'an 'Ibn-i-Kathīr' explains the said reasons as follows:

"كان ناسٌ من فسّاق أهل المدينة يخرجون بالليل حين يختلط الظلام، إلى طريق المدينة فيعرضون للنساء وكانت مساكن أهل المدينة ضيقة فأن كان الليل خرج النساء إلى الطرق يقضين حاجتهنّ فكان أولئك الفسّاق يبتغون ذلك منهنّ فإذا رأوا المرأة عليها جلبابٌ قالوا هذه حرّةٌ فكفّوا عنها وإذا رأوا المرأة ليس عليها جلبابٌ قالوا هذه أمةٌ فوثبوا عليها".³

¹ Al-'Ainī, 'Umdat-ul-Qāri, Dār-ul-Tibā'ah al-'Āmirah, Cairo, 9/72

² Al-Aḥzāb: 59

³ Faṭḥ-ul-Bayān (Footnotes of Tafsīr Ibn Kathīr), Baṭba'ah Bulāq, Egypt, 1301H, 8/134

Tr.: There was a group of the transgressors of Madīnah, which came out in the dark night and molested the women. The reason behind it is that the houses of Madīnah were small and narrow, so its women went out for their natural needs where these impious men molested them. But they left those women who had veil on their faces thinking that they were from higher family otherwise they attacked claiming that she was a bonded woman.

Ṭabaqāt Ibn Sa'd which is the work of the third century of Hijrah states the same as below:

"كان رجلٌ من المنافقين يتعرّض للنساء المؤمنات يوذيهنّ فإذا قيل له قال من أنت أحسبها أمةً فأمرهنّ الله أن يخالفنّ زيّ الإمام ويدنينّ عليهنّ من جلابيبهنّ تخمر وجهها إلا إحدى عينيها".¹

Tr.: There was a hypocrite who molested the women of the Believers. When he was asked about his crime, he replied: I thought that she is a bonded woman. So Allah ordered the women to avoid the dress of the bonded women and to put shawls on their faces so as to hide all the body except one eye.

It was mentioned in another commentary of the Qur'an 'al-Kashshāf':

"فأمرن أن يخالفن بزيهنّ عن زيّ الإمام يلبس الأردية والملحف وستر الرأس والوجه".²

Tr.: So they were ordered to be looked different from the dress of the bonded women; that is to use shawl and burqa' and to hide the head and face.

There is one important point that needs to be mentioned in the explanation of Ibn Kathīr, that there was difference between the dresses of the noble wives and the bonded women, i.e. the noble wives hid their faces with veil while the bonded women didn't. The same was mentioned in the poems of the pre-Islamic period. One of the poets of that period said:

¹ Ibn Sa'd, Ṭabaqāt Ibn Sa'd, Maṭba'ah Braile, 1321H 8/127

² Al-Kashshāf, 2/1144

ونسوونكم في الروع باد وجوهها يخلن إماءا وإماء حرائر¹

Tr.: And the faces of your women remained open at the time of war and so they looked like bonded women though they were (noble) wives.

The conclusion appears from the explanation of Ibn Kathīr that the transgressors found the excuses to molest the Muslim women who went out without veil on their faces pretending that they recognized them as the bonded women.

There are two words that need to be discussed regarding the meaning of the verse, i.e. 'جلباب' (Jilbāb) and 'إدناء' (Idnā'). However, there are numerous opinions of the modern generation regarding the meaning of the first word 'جلباب'. The authentic meaning is that it was a kind of Burqa' or Ridā' that was wider than other clothes and that's why it was put above all, which is very similar to the 'Farrājah' (فَرَّاجَة) of the Turkish women. It has been explained in the commentary of Ibn Kathīr as below:

"والجلباب هو الرداء فوق الخمار قاله ابن مسعود وعبيدة والحسن البصري وسعيد بن جبیر وإبراهيم النخعي وعطاء الخراساني وغير واحد".²

Tr.: Jilbāb is a sheet used above Khumār. This meaning has been mentioned by Ibn Mas'ūd, 'Ubaydah, al-Ḥasan al-Baṣrī, Sa'īd s/o Jubayr, Ibrāhīm al-Nakha'ī, 'Aṭā' al-Khurāsānī and others.

The second word that needs to be discussed is 'إدناء'. There is a consensus of all the commentators in this point that when Idnā' comes with the Jilbāb it means to hide the face. 'Abdullāh s/o 'Abbās, who is the companion of the Prophet (PBUH) and the celebrated commentator of the Qur'ān, is quoted explaining this word in the commentary of Ibn Kathīr:

¹ Diwān al-Ḥamāsah, 1/81

² Faṭḥ-ul-Bayān, 8/134

"أمر الله نساء المؤمنين إذا خرجن من بيوتهن حاجة أن يغطين وجوههن من فوق رءسهن بالجلباب ويبدين عينًا واحدة".¹

Tr.: Allah ordered the women of the Believers at the time of outing for any need to hide their faces with sheet on their heads except one eye.

This verse has been explained in the commentary 'Ma'ālim al-Tanzīl' as below:

"قال ابن عباس وأبو عبيدة أمر نساء المؤمنين أن يغطين رؤسهن ووجوههن بالجلابيب إلا عينًا واحدة".²

Tr.: It is the opinion of Ibn 'Abbās and Abū 'Ubaydah that Allah ordered the women of the Believers to hide their faces with sheet except one eye.

It is narrated in 'Ṭabaqāt Ibn Sa'd':

"محمد بن عمر عن أبي يسرة عن أبي صخر عن أبي كعب القرظي قال كان رجل من المنافقين يتعرض لنساء المؤمنين يؤذيهم فإذا قيل له قال كنت أحسبها أمة فأمرهن الله أن يخالفن زيَّ الإمام ويدنين عليهن من جلابيبهن تحمر وجهها إلا إحدى عينيها".³

Tr.: It is narrated by Ibn Ka'b Qurazī that there was one hypocrite in Madīnah, who used to molest the women of the believers and when he was asked he replied in his claim: I thought them as bonded women". So Allah ordered them to differ from the dress of the bonded women and to put sheets on them as it could hide their faces except one eye.

The famous commentary of the Qur'an 'al-Kaṣh.ṣhāf' explains the word 'Idnā' with 'Jilbāb' as below:

"يرتخينها عليهن ويغطين بها وجوههن".⁴

Tr.: That they should put shawls on them and hide their faces.

¹ Faḥ-ul-Bayān, 8/134

² Ma'ālim al-Tanzīl, Indian Edition, P. 724

³ Ṭabaqāt Ibn Sa'd, 8/127

⁴ Al-Kaṣhshāf, 2/1144

‘Abdullāh s/o ‘Abbās, Abū ‘Ubaydah, Ibn Ka‘b Qurazī, Baghwī, Ibn kathīr and Zamakhsharī are masters against whom none can go. But to the best of our knowledge all the commentators and experts of language follow them excepting a few.

It is important to be noted that the life-style of the Muslim women all over the world considers the veil as religious part and the women didn’t come out of their houses without veil and they hide their faces from the strangers except in few conditions till the veil became the critical issue of the society.

This is proved by the events mentioned below:

Once Mughīrah s/o Shu‘bah expressed his desire to marry with a woman before the Prophet (PBUH). He (the Prophet) advised him to see her first. Mughīrah met her parents and told them to see her mentioning the advice of the Prophet (PBUH). But her parents didn’t agree on this matter despite of their obedience to the Prophet (PBUH). The girl was hearing the talks behind the veil and she told that person that if the Prophet advised you to see me then come and see me otherwise I let you swear by Allah to disobey the Prophet’s advice. This Ḥadīth is narrated in the chapter of ‘marriage’ of the book of Ibn Mājah.¹

Muḥammad s/o Salmah, one of the companions of the Prophet (PBUH), wanted to marry with a girl. Though he tried to see her stealthily, he did not find any chance to see her. Once she went to her garden to find a chance to see her. But when the people knew it they got astonished with him because he was a companion of the Prophet (PBUH). He replied that he listened to the Prophet saying: It does not matter if you see a girl with whom you want to marry”. (Chapter of Marriage, Ibn Mājah)²

¹ Ibn Mājah, Sunan Ibn Mājah, Aṣaḥḥ-ul-Maṭābi’, P. 135

² Ibid

The author of the book al-Aghānī has written in the biography of the poet Akḥṭal that once he was hosted by Saʿīd s/o Iyās who hosted him eagerly even his two daughters, Zaum and Umāmah, also rendered their big services in his hospitality. He got this opportunity to be hosted once again but these daughters didn't appear to serve him because they had grown adult. Al-Aghānī narrates this story saying:

"--- ثم نزل عليه ثانية وقد كبرت فحجبنا فسأل عنهما وقال فأين ابنتاي فأخبر بكبرهما".¹

Tr.: When Akḥṭal was hosted again the girls had become adult so they didn't appear before him. Then Akḥṭal asked their father about his daughters, he replied: They have grown adult".

The veil system was so common that if any event went against it then the historians pointed out as an exceptional case. Ibn Baṭūṭah has mentioned one woman in his travelogue during the mention of the Turkish. He said:

"وهي بادية الوجه لأن نساء الأتراك لا يحتجبين".²

Tr.: Her face was open because the Turkish women don't hide their faces.

The author of al-Aghānī again said during the mention of the poet Akḥṭal:

"وكان أهل البدو إذ ذاك يحدث رجالهم إلى النساء لا يرون بذلك بأساً"³

Tr.: In that period the Arab nomads used to participate in the meetings of the women. They talked to them and they didn't think it their fault.

In the same book it was written in the biography of Jamīl who was a nomad Arab poet:

¹ Al-Aghānī, 7/171

² Ibn Baṭūṭah, Riḥlat Ibn Baṭūṭah, Dār-u-Ṣādir, Beirut, 1864, P. 330

³ Al-Aghānī, 7/175

"إنَّ جميل بن معمر خرج في يوم عيد والنساء إذ ذاك يتزيّن ويبدو بعضهنّ لبعض ويبدون للرجال في كل عيد".¹

Tr.: Once Jamīl s/o Mu'ammar went out on the occasion of 'Īd. In that period the women generally kept decorated and met each other and they appeared to the men too.

It is proved from all these accounts that putting veil on the faces and wearing *burqa'* by the women was a common tradition of the Muslim society by that time and if anything goes wrong against it, then it belongs to a particular nation or a particular period and that is why it has been mentioned in the books as an exceptional case.

¹Al-Aghānī, 7/76

India and Arabia during the Period of the Prophet Muḥammad (PBUH)

Abū al-Ma'ālī Qāḍī Aṭḥar al-Mubārakpūrī¹

Tr.: Mohd. Moataṣim Azmi²



The time when Muḥammad bin Abdullāh was declared to be prophet in Arabia, there inhabited a large number of foreigners. And when Islam began to spread in Arabian Peninsula and its outskirts, many aliens like the Arabs embraced Islam while some of them preferred to remain on their ancestral religion having paid *jizya*.

The Arab land neighbouring Syria in the North-west was under the Roman Empire and the Arab rulers deputized by the Roman Emperor ruled here like Ghassanis of Syria and Munzirs of Jahra did. The North-East of Iraq was under the rule of Persian Emperors whose capital was Ubluh (Bulloch). And the whole coastal areas of Gulf; Bahrain and Oman were ruled by their viceroys or protectorates that extended to Yemen, while the whole East-South part of Arabia was under the Persian rule. Similarly, the Abyssinians (presently Ethiopians) and Negroes lived in a large number in the western part of Yemen. And during the Prophet Muḥammad's childhood stage the King of Abyssinia defeated the Arab ruler of Yemen Saif bin Dhī Yazn and captured the whole Yemen. But soon after that, it was recaptured by the Persians. And they ruled over it till

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Muhammad (PBUH) was declared as Prophet. It is to be noted here that the said regions of Arabia were occupied by the non-Arabs and their deputies or viceroys ruled here. And Arabia was then inhabited by the Romans, Persians, Africans and Indians too who were influential over them.

Though the Indians did not have their power and direct influence over the Arabs, they were high in position for some other reasons. The biggest among them was the control of the Persians over the Arabs. On the other hand the Persians held much influence over the *rajas* and kings of India, Sind and Balūchistān and their peoples too, that is the reason that the Indians enjoyed power over those areas with the help of the Persians. Numerous Indians were recruited in the army of the viceroy of Persia. Thus they started to live there. Beside their long trade relations with the Arabs, their political relations grew in them. Because of trade shipping the Indians began to settle in Arabia and take acting part in its socio-political activities. Consequently, at the time of Mohammad's declaration of prophethood they were known by different names; as Zaṭ (Jāts), Asāvīrah, Siyābjah, Aḥāmīrah, Maīd, Bayāsīrah and Takākīrah etc. Such many different names and titles indicated that they were abundant in number and were popular among them. The Arabs and the Indians were similar to each other in regards to religious pursuits, which is why they easily got intermingled with the Arabs.

These were the prevailing conditions when Muḥammad (PBUH) got prophethood at Makkah. The new Muslims suffered from much trouble and hardship due to the antagonist treatment of infedals and polytheists during the initial 13 years of his prophetic mission and therefore the farmost Arabs could not get Islamic message. The Indians

living there too were unaware of Islamic teachings except when the companions of the Prophet (PBUH) migrated to Abyssinia in their Makkan period. Most probably the people living in Abyssinia and its surrounding areas also came to know about. So Bādhān, the ruler of Yemen, embraced Islam in the beginning followed by several Asāvirah and Persians living there. But after all Islam was not fully introduced according to the *da'wah* mission and it happened so when the Prophet (PBUH) left Makka for Madīna in the 13th year of his prophethood. This migration not only paved the way for the introduction of the Messenger and his message by the farthest Arabs but it also reached the neighbouring regions with which the Arabs had ancient relations. Similarly it reached Indian subcontinent where the people started to take interest in knowing about it.

During 7th & 8th Hijrah when the Prophet (PBUH) started his mission for proclaiming Islam, he formed a primary group of missionaries to spread it throughout Arabia that might propagate the message of Islam to the people in general, tribal chieftains and the rulers of neighbouring states of Iraq and Yemen in particular. In the meanwhile the non Arabs like the Persian general people and the Magi were too well aware of it. Similarly the Indians knew Islam and some of them embraced it while some others preferred to remain on their ancestral religion paying *jizyah*.

As Islam reached in other Arab countries during the period of the Prophet it also reached India through the Arab traders and consequently its people and kings and *rajas* tried their best to be in direct contact with the Messenger and they attempted to understand the mission. The Prophet himself talked about India and Indians while Indian products were also mentioned

in the Qur'ān as well as in the prophetic traditions. It is worth mentioning that the Prophet himself recommended the use of some Indian products and prohibited some other unlawful things. Thus some Indian casts and tribes, products and stories got place in the Islamic literature produced during the prophetic period. Apart from the Qur'ān and the Ḥadīth the companions of the Prophet also discussed them in their poems. Such details will be discussed in the next sub-chapter.

From Coconut to Palm

Before discussing anything it is necessary to highlight the land and sea routes as well as the important places situated there upon so as to make the mind of the traveller sail through and explore the relations between the two nations.

Sind and India as depicted by the Arabs:

Sind and India for the Arabs were two separate countries situated across the sea. Sind was surrounded by the bordering areas of India; Karmān and Sajistān etc. Beyond that there was India, the country touching with the borders of China in the East. The Arabs, sometimes, called both of them as 'Hind' (India). As the history repeated itself when India was divided into two separate nations with the names of Bhārat and Pākistān while the former name was Hind for both of them.

The ancient geographer Ibn Khurdādhbih has included the following cities to Sind: Qaiqān, (Gaigān Qalāt), Banuh (probably Banūn), Makrān, Maid, Qandhār (Gandhārā), Qaṣḍār, Būqān, Qandābel, Finzabūr, Armābel, Debal (Near Karachi), Qunbalī, Kunbāyā, (Khunba'it), Sahbān, Sadūsān, Rāsik, Alror (Alor) Sādandarī, Multan, Sindān, (Sinjān, Bombay)

Mandal, Belmān (Bhelmān Gujrāt) Sarsut, Kīraj, Marmad, Fālī, (Pālī, Junāgarh) Dhanj (Gujrāt) and Barūṣ (Bharūch).¹

It is to be mentioned that the names of the cities of Sind were not mentioned in chronological order. The Arabs called the inhabitants of these areas as Sindī. Sind was ever under the influence of Persian kings as the Rajās and kings of these territories were tributary to the Iranian kings. Ardsher the king of Iran bestowed upon these Indian Rajās and kings with suitable titles; Qafaṣ Shāh, Makrān Shāh, Qaiqān Shāh and Qīshmirān Shāh. These kings ruled over these regions and they were very obedient to those Persian kings. It is interesting to be noted that these Indian kings were better known by their titles rather than their original names.²

According to the Arab narratives available to us say that India followed by Sind had extended to the boundaries of China. On the coastal side there was a city named 'Qamhal' between Sind and India. Probably this city was located either close to Bikaner, Jaisalmer or Junāgarh which was the meeting-point of the borders of Sind and India. Yāqūt Ḥamawī said:

قامهل مدينة أول حدود الهند، ومن صيمور إلى قامهل من بلد السند ومن قامهل إلى مكران والبدهة وما وراء ذلك إلى حد الملتان كلها من بلاد السند..... وبين المنصور وقامهل ثمان مراحل ومن قامهل إلى كنباية نحو أربع مراحل.³

"Qamhul is situated at the frontier border of India. And India is stretched from Chaimūr to Qāmhuḷ. The whole region from Qāmhuḷ to Makrān, Budh and the lower area of Multān's border is included to Sind. Between Mansura of Sind and

¹ Al-Masālik wa al-Mamālik, P. 57

² Ibid, P. 18

³ Mu'jam al-Buldān, 7/18 (Egyptian Edition)

Qāmhul there is a distance of eight miles while Qāmhul is four miles far from Khumbāyat.”

The region between Qamhul and Chaimūr (Bombay) is meant ‘Gujrāt’ which Yāqūt Ḥamawī has included into India but he did not include it to the coastal regions facing; Kaukan, Malībār and Ma‘bar and Kullah also Shalāhiṭ (Salhat), Qumār and the kingdom of Mahrāj.

Ibn Khurdādhbih had noted the titles of *rajas* and kings of coastal regions and outskirts of India as Balhara, Jābah, Tāfin, King of Jazr, Ghābah, Raḥmī, King of Qāmrūn, King of Zābij (Faṭḥab) and Mahrāj. Likewise the king of Iran Ardsheer gave titles to the *rajas* and *maharajas* of India as one of them was given the title of Raiḥān Shāh.¹

During the period of the Prophet (PBUH) the Arabs had relations with the coastal areas of Sind and India. They often visited it and were well aware of the products and the people of these areas. Similarly the inhabitants of these areas were acquainted with the Arabs directly or indirectly.

Sea and Coastal Routes between India and Arabia:

Arabia is located in South Asia. It is surrounded by Syria from north, the Euphrates and a part of the Indian Ocean from east and the Red Sea from the west. The mount Sarāt divides all the countries from Yemen mount range to the Syrian valley into western and eastern parts. The western part contains the mountain Sarāt till Red Sea and is called ‘Ghaur’ while Tahāma, Abrah, east Iraq and Samārah are called ‘Najd’. The area separates Ghaur from Najd is called ‘Hijāz’. Similarly Najd, the Eastern Arabian Gulf, Yamāma, Bahrain and Oman are called ‘Arūd’ while the region after Hijāz till south is called ‘Yemen’.

¹ Al-Masālik wa al-Mamālik, PP. 16-17

The Arabs were generally divided into two groups; Ahl al-Madar (City dwellers) and Ahl al-Wabar (Tent-dwellers; the Nomads). The Ahl al-Madar were those who lived in the villages, they had cultivations, they had oasis, fruit, sheep, and camels. They also had business and trade; thus they had reasonable means of business. And they had lived the civilized life. As for the Ahl al-Wabar, they led a nomadic life in deserts. These vagrants were dependent upon camels. They were always on move in search of fountains and forage grasses. They spent summer in deserts but during the winter season they had to seek refuge in bordering areas of Iraq and Syria or headed to other colonies and spent their days in misery and poverty.¹

The Indians living in Arabia in those days generally lived with the people in cities or villages. They either had business or worked as working professionals. But a group of Indians at the coast of Arabian Gulf lived like the vagrant Arabs for ancient times and they wandered here and there in search of pasture.

Generally, the Indians lived in coastal areas or in the upper cities from north-east to south-west of Arabia. Some Arab rulers in these regions acted as the viceroys of the Iranian kings. As we see the Arab sheikhs of modern age who ruled under the English and they had several small emirates and states.

Here are the details of sea regions between Arabia and India that highlights the sea routes from India to Arabia in the ancient period. Such details have been discussed by the Arab geographer Ibn Khurdādhbih in his book “al-Masālik wa al-Mamālik”. They are very much useful for references because he has given geographical sketch based on the information provided by Ptolemy who was the famous

¹ Ṭabaqāt-ul-Umam, P. 56 (Al-Taqaaddum Press, Egypt)

geographer of Greece, and Ibn Khurdādhbih has clarified it in the preface of his book.

The details of sea routes from Basra (old Abla) to Persia and India in the east and China are as follows: There is fifty miles' distance from Baṣra to the Persian Peninsula. This island is one mile square. There are the plants of vines and palm, and there is also a farming land. From here Lavan Island is eighty miles. It is two miles square. It has plants of palm and fields for farming. Abrun Island is seven miles from here. It is situated in one mile square. It has fields for cultivation and for the oasis. Fein Peninsula is at seven miles' distance from here. This island is only half a mile diameter and is fully deserted. Keis Island is also at seven miles' distance from here. It is situated in four miles. It cultivates pearls apart from farming land, having oasis and rearing the cattle. The Island of Ibn Kawan is eighteen miles far from here. It is situated in three miles. Armuz (Hurmuz) is seven miles far from here. Then comes Thāra at seven days' distance.

The area from Basra upto here is a provincial boundary between Persia and Sind. From here Debal (near Karachi) is at an eight days' distance from where Mehran (river of Sind) flows into the sea at two miles' distance. Outkanis is at four days' distance from Mehrān. It is the first region of India. Maid is situated at two miles' distance from here. Likewise Koli is two miles from Maid. Then Sandan (Sanjan suburban Bombay) is at a distance of eighteen miles then Mili (Malābār) is at a distance of fifteen days' journey. Then Ballīn is at a distance of two days. From here al-Lujja al-'Uẓmā is also at a distance of two days' journey.

From Ballīn the routes are separated; Yabtan is at a distance of two days' journey from Ballīn. From there Sajli and Kabshakan are at one day's distance while Confluence of the Godavari

Kodafarid is at three miles' distance. Then Auranshin is at twelve miles. Then Abina is at a distance of four days' journey.

And if anyone wants to travel to Sarandeeep, he has to cover one day's journey. Sarandeeep is followed by the Rami Island. And if anyone wishes to go to China then from Ballīn he has to keep Sarandeeep at his left by turning from Ballīn. Then Alankbalus Island is at a distance of ten to fifteen day's journey from Sarandeeep. On its left Bālis Island is at a distance of six days' journey. From there, Jābah Island, Shalāhiṭ and Harlanj are at a distance of two miles each. After that comes a place known for producing perfume at a distance of fifteen days' journey.¹

The sea route from the west to the east after Basra (Ubloh) passes through the coastal areas of Persia and reaches India. In the ancient period the Indians used to have to and fro travel for Basra by this route. Similarly the Arab traders took the same route to travel to India and China.

From Oman to Baṣra the sea route lies on the Arabian Gulf (Persian Gulf). If one goes from this gulf to the east of Basra then he would find the bank at right that is Arabia while the left bank is Persia that stretches to Oman (Arabia) and Bandar 'Abbās of Persia in the east. Ibn khordazbeh says that the width of this gulf is seventy miles and depth is seventy to eighty yards. And the sea route from Basra to Oman is as follows: The distance from Basra to 'Abādān passing through Tigris is twelve miles. From here Khashbāt is at two miles' distance. Then from Khashbāt to Bahrain is seventy miles. It is the area of the Arabian Peninsula. Then Durdūr is at the distance of hundred and fifty miles while Oman is at fifty miles from here. From Oman to Shahr is two

¹ Al-Masālik wa al-Mamālik, P. P. 61-66 (Abridged)

hundred miles and Aden is hundred miles from Shahr. Aden is a big port. It neither has farming land nor it does have cattle but here the ships are anchored full of amber, incense, musk and goods from Sind, India, China, Zanj, Ethiopia, Persia, Basra, Jeddah and the Red Sea.¹

Apart from the description of sea route of coastal areas from Basra to Oman and beyond, Ibn Khordazbeh has also stated the details of sea and land routes from Basra to Oman which is as follows:

Başra, ‘Abādān, Ḥadūthah, ‘Arfajā’, Zābūqah, al-Maqarr, Aşá, Ma’ras, Khalījah, Ḥissīn, Alqurá, Musailīḥah, Ḥimḍ. Sāḥil, Hījr, Aqīr, Qaṭar, al-Sanjah and Omān. And Oman has also the cities like Şuḥār and Dubā.²

Old Sea and Land Routes of Coastal Areas of Arabia:

To understand the ancient relations between Arabia and India, it is essential to know the old coastal boundaries of Arabia and its distances so that the brief map of these may be sketched in our minds. The brief accounts which Abu Ishaq Ibrahim bin Muhammad Farsi Istakhrī has put down in his book “al-Masālik wa al-Mamālik” that follow:

Arabia is surrounded by Persian Sea (Arabian Sea) as it stretched from ‘Abādān and Bahrain to Oman. Then it turned to coast of Mahra, Ḥaḍramaut and ‘Aden and reached the coasts of Yemen and Jeddah. Then it turned at Jar and reached Ailah. It is the end of Arabian Sea in the frontier of Arabia. Meanwhile the sea strip that starts from here is called Qulzum Sea (Red sea) that reached Taran and Jubailat. The whole area is the Eastern-South and some Western part of Arabia. From

¹ Ibid, PP. 60-61

² Ibid, P. 60

here, Qulzum Sea passes by the area of the people of Lut and the Lake Skunk through Ailah and reaches Sharat and Balqā'. These are the villages of Palestine. While passing through Adra'āt, Ḥūrān, Butḥainah, Ghauṭah and surroundings of Ba'labakk, comes the area of Demascus. Then come Tadmur and Sulamiyyah which are the villages of Ḥimṣ. From here it reaches Khunāṣirah and Bālis. All these are villages of Qunsurīn. Then comes the river Euphrates. This river passes through the villages of Arabia; Raqqah, Qarqīsiya, Raḥbah, Wāliyah, Ḥadthiyah, Heit, Anbār and reached Kūfa and its confluence. Then from there it passes through the surroundings of Kūfa and Ḥīra, and Khawarnaq and streets of Kūfa (Sawād-i-Kūfa) and touches the boundaries of Wāsta. From there the Tigris is only at one mile distance. After that it passes through the Baṣra Province (Sawād-i-Baṣra) and its rugged deserts (Batā'ih) and reaches the 'Abādān. These are the whole boundaries of Arabia.

From 'Abādān to Ailah, the Persian Sea includes nearly about three quarters of Arabia that are the eastern, southern and some western parts of Arabia. The border of Bālis from Ailah starts from Syria. The northern border of Arabia is from Bālis to 'Abādān in which the Arabian Peninsula includes from Bālis to beyond of Anbār. The area from Anbār to 'Abādān is occupied by Iraq. A dessert is enclosed to Arabia near Ailah is called Tih Banū Israel. But this dessert is not included to the Arab world. It is included to the land of 'Amāliqah, Greece and Qibties (Coptic). There is neither water nor the pasture but there are some Arab tribes namely Rabi'ah and Muḍar so this is included to Arabia. In fact this area belongs to Persia and Rome where there is a number of their inhabitants. And due to their influence, the Arab tribes of its surrounding areas converted to Christianity such as Banū Taghlib of Rabi'ah Tribe

in the Peninsula and the Ghassān, Bahra' and Tanūkh from Yemeni tribes in Syria.

There is no sea or river inside the Arab world so that no ships could be sailed therein. Though the Dead Sea that is called Zaghar, is close to Bādiyāt-ul-'Arab, it is not included to the Arab world. The dam of Saba river of Yemen was not a river or sea, it was only embank in a low areas which had been used by the people of this area for their plantations and fields. But Allah destroyed it because of their disobedience¹.

The distance of costal boundaries of Arabia through sea routes by the ships was as follows: The distance from 'Abādān to Bahrain covers the journey of 15 stages (*marḥalah*). From Bahrain to Oman covers one month journey, from Oman to the land of Mahra one month too, then from Mahr to Ḥaḍramawt also covers the period of one month. Then from the farmost area of Hadramawt to the Aden region covers the journey of one month, and from Aden to Jeddah there is one month journey. From Jeddah to Juḥfa beach covers the journey of five stages. From Jahfa to Jar covers three stages. From Jar to Ailah covers twenty stages and from Aila to Bālis covers twenty stages. Similarly from Bālis to Kufa covers twenty stages and from Kufa to Basra covers fourteen stages. And from Basra to Abbadān covers the journey of two stages. These coastal distances surrounded the Arabia.

The distance of one day's journey from Bahrain to 'Abādān is very difficult and the area is the rugged dessert. So their sea routes are as follows; the distance between the Basra and Bahrainis covers the journey of eighteen stages and they were populated by the Arab tribes. The inhabitants had the

¹ Al- Masalikwa al-Mamalik, UstuKhri, page 12-15

fountains. Though the caravans along passes through this way, it was very dangerous. The way between Bahrain and Oman was very difficult and hard to travel because the Arab tribes living in these desserts were fighting among themselves. Likewise, the land route beyond Oman is also very difficult for travel. Because the whole area was dessert and the population was very less. So those who wanted to go to Jeddah they had to choose the sea routes. If they walked from the coast, the way from Mahra and Ḥaḍramaut to Aden was a very long route. So, because of this reason very few people travelled through the land route at this point.¹

This is a short detail of the coastal areas of Arabia, its surroundings, its conditions and its routes and distances. The Indians used to travel to these regions for the ancient period, which will be discussed in the next chapter.

When Islam came and spreaded throughout Arabia, it also reached out the Indians who either accepted Islam or got mingled with them.

The coasts of India and Arabia are located in front of each other and the both are manifestations of special creation of Allah. If the coasts of India have coconut plants the Arabian coast enjoy with palm oasis. Coconut is well known among the Arabs as the dates of Arabia and Basra. And both fruits are important sources of nutrition for the people of both the countries.

¹ Ibid, P. 28

Contribution of Islamic Culture to World's Civilization¹

✍...R. M. Chopra²

1. I extend my thanks to the Vice-Chancellor of Visva-Bhārati and Professor Niāz Aḥmad Khān, Head, Department of Arabic, Persian, Urdu & Islamic Studies, Bhāsha-Bhavana (School of Languages), for their kind invitation to me to deliver Nizām Endowment Lecture, 2009-2010 on the subject "Contribution of Islamic Culture to World's Civilization" this evening.
2. I understand this lecture is instituted by an endowment given by the erstwhile Nizām of Hyderābād with a view to promote Islamic Studies in their various aspects such as literary, historical, cultural, social and academic. In pursuance of that object this lecture has been organized.
3. At the outset I must say that I consider it my privilege to be here and this visit of mine is a pilgrimage to the hallowed precincts of this world-renowned centre of learning founded by the Nobel Laureate Gurudev Rabindrānāṭh Tagore.
4. It is indeed a travesty of facts that people at large are unaware of the glorious achievements and contributions made by Islamic culture to world's literary, intellectual, cultural and academic development. By this opportunity, it would be my humble attempt to acquaint you with the salient points in this respect.

¹ This is a series of Nizām Endowment Lecture delivered in 2009-2010

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5. When Islam began that dramatic career which was destined to plant a new form of culture in countries far and wide, it set out from regions where culture was in an utmost primitive and backward state. Such culture as existed in Arabic before the advent of Islam was either a sterile survival from the remote past or barbarous in nature. The Islamic culture developed from a tribal culture into a world civilization in a rather brief span of time. It came to possess a highly articulated coherence and it has in the course of its development been involved in encounters with many cultures and civilizations which speeded up the quick growth of Islamic cultural consciousness from the confines of narrow mentality of desert nomads to that of urban merchants and from a small territorial limitations to a universal basis. There is no denying the fact that Islamic culture derived its spiritual complexion from Arabia but its material texture was fashioned elsewhere, in lands where culture was a vital force.
6. The Arabs assimilated knowledge in diverse aspects gathered from Greeks, Iranians and Indians and continued, preserved, cultivated and on a number of points developed and perfected this knowledge.
7. Islamic culture is a term primarily used in secular academia to describe the cultural practices common to historically Islamic people. As the religion of Islam originated in Arabia, the early forms of Muslim culture were predominantly Arabs'. With the rapid expansion of the Islamic empires, Muslims, in their early stages, were greatly influenced by Greek elements, Iranian genius and Indian thought which characterized Islamic culture in most splendid magnificence. Subsequently, it derived its material texture from Turkish, Mongol and other cultures and races with whom it came in contact.
8. Islamic culture constitutes a complete system of thought and behavior growing out of fundamental impulse and

enveloping man in all his relations- to God, the universe, and himself. Islam is a revealed religion in which the revealing agent forms an integral part of the faith. The creed links two fundamental verities. "There is no god but God (Allah) and Muḥammad is the Prophet of God." To himself, the Prophet is a mere man; there is claim to divinity. The Holy Qur'ān is the book revealed through Gabriel to him. As time went by, the Prophet's life came to be considered the ideal life by the faithful companions, and his personality as the quintessence of perfection (*Insān-i-Kāmil*) human and super human. With the further passage of time, the Prophet came to be understood as the greatest ascetic, the intercessor with God for the believers, the mystic saint, the cause of creation and the hub of universe.

9. Islam has never developed sacramental mysteries; it has remained faithful to the impulse of its origin by showing erring man the path to *paradise* in a purely rational manner while emphasizing that man, rewarded or punished, remains a man and God does not descend to earth to lift man beyond himself.
10. In Islam there are the fundamental obligations imposed on each and every believer. Islam is built upon five principles: testimony (*taṣḥahhud*) that there is no god but God (Allah) and Muḥammad is the Prophet of God, prayer (Ṣalāt), the poor-rate (Zakāt), pilgrimage to Mecca (Ḥajj), and fast in the month of Ramaḍān.
11. Before the emergence of the Prophet, the so-called Arab world had shown no signs of intellectual growth. Poetry and oratory formed the favourite subjects of pursuit among pre-Islamic Arabs. But the teachings of the Prophet proved to be a source of inspiration to the awakened energies of the race, so much so, that as Islam spread farther afield contact with alien races enlarged its outlook. Moreover, as it acquired a wider outlook, the natural consequence was that a new

cultural element, purely secular in nature, began to assert itself at the expense of spiritual supremacy. Islamic culture, it should be remembered, is a distinctive art if living, developed through centuries of trial and error, to suit the exact temperament of its people.

12. The Prophet's passionate devotion to knowledge and learning was responsible for creating an incentive for the pursuit of knowledge and desire of learning among his adherents. In spite of the upheaval of the Arab race under the early caliphs, the tradition of the Prophet was kept up by 'Alī and Ibn 'Abbās, cousin of the Prophet and ancestor of the Abbasid caliphs. Both these were immensely admired for their knowledge of sacred tradition and jurisprudence, and for their skill in commenting on the Qur'ān.

Greek Impulses

13. Although the accession of the Umayyads (661-749 AD) to the rulership of Islam was a blow to the speedy progress of knowledge and liberalism in the Muslim world, yet Damascus, the then capital, became the gathering place of intellectuals of the many races who had come under the sway of Islam. It was here that the controversies of Greek and Saracen furnished a strong incentive to the study of dialectics and Greek philosophy. Greek philosophy as represented by Socrates, Plato, Aristotle and others and Greek science had battered the walls of orthodoxy. Every advance in thought, in insight into the ways of nature, every attempt devoted to developing the offerings of classical antiquity was pressure brought to bear on theology to catch up with the intellectual climate of the period so as to justify itself before the intellectual leadership. Hellenized intelligentsia played a vital role in moulding the Saracen thought and laid the foundation for intellectual advancement of early Muslims. As a result, toward the end

of the Umayyad rule, several Muslim thinkers came into importance whose ideas and conceptions materially moulded the thought of generation to come.

Iranian Influences

14. A remarkable change, however, occurred in the later half of the eighth century A.D, where the seat of the government was moved from Damascus to Baghdād. This change of capital marked an epoch in the history of Islam for henceforth Persian influence predominated in its development. In blending of Sassanian (Tasmanian) and Islamic traditions the religious element was clearly the only Arab contribution whereas in all other spheres of life Persian thought, poetry, life style and tried-out well-established institutions were adopted.
15. Even under the Umayyads Persian influence was strongly felt. Umayyad Caliph Sulaimān had once remarked in 715 A.D “I am astonished at these Iranians: they ruled the country for a thousand years and never once needed the help of the Arabs, but we have not ruled even for a century and yet we cannot do without Iranian help.”
16. The rise of the Abbasids in about 750 A.D inaugurated the epoch of greatest power, splendour, and prosperity of Islamic rule. It was at this time that the literary and scientific activity of the Muslims commenced in earnest. By now the Arabs had settled in towns. Their settlement resulted in their devotion to the civilization of arts and letters with the same enthusiasm which they had displayed in the pursuit of war.
17. Once the torch of knowledge was lighted, it facilitated the lightning of numerous other lamps. Scholars from all over the world were attracted to Baghdād to tackle various branches of learning, literature, philosophy, astronomy, medical science, history etc. received their attention with laudable results. The intellectual horizon of the people was

broadened and their views and attitude became extremely tolerant. The light of Iran which had dimmed for almost two centuries was once again illuminated.

18. In Baghḍād of the numerous academies, colleges, schools which filled the city, two institutions were of foremost importance because of their richness and the number of their students. They were Nizāmiyah and Mustanṣariyah: the first established in the fifth century of the Hījra and the second two centuries later. The Nizāmiyah was founded by Nazām-ul-Mulk, the friend of Omar Khayyām (of Rubā'īyyat fame) and the Vazir of the Truk, Alp Arslan. The Mustanṣariyah was founded in 1234 A.D. In the words of G. Le Strange, in *Baghdad during the Abbasid caliphate*, "in stateliness of ornament and sumptuousness of furniture, in spaciousness and the wealth of its pious foundations, the Mustanṣariyah surpassed everything that had previously been seen in Islam."

Indian Influences

19. By the order of the second Abbasid Caliph Manṣūr (754-784 A.D) literary and scientific works in foreign languages were first translated into Arabic. Numerous Indian books on religion, ethics, and history, which were originally translated into Pahlavi under the Sassanians in Iran were subsequently translated from Pahlavi into Arabic. The inexhaustible mine of wisdom known as the 'Panchtantra' from Pahlavi was translated into Arabic by Ibn Muqaffa' (died 757 A.D) and named 'Kalīlah wa Dimnah'. The famous collection of Indian fables, 'Hitopadesha', or Book of Useful Counsels, was translated into Arabic.
20. The medical works of Charaka, generally believed to be court-physician of Kanishka, and Susruta, in Sanskrit, were first translated into Pahlavi and were later, under the Abbasids, translated into Arabic, and from Arabic into Latin which became standard authorities in medieval Europe.

21. We know that in early Abbasid period Indian medicine and mathematics were eagerly studied and emulated by Muslim scholars. Figures in mathematics originated in India and in the Islamic world came to be known as 'Hind' which were adopted. Just as the mathematicians borrowed largely from India, so did the astronomer. Ibrāhīm al-Fazārī (d. 777 A.D) and his son who also translated Indian works into Arabic on this subject, in fact, formed the basis of al-khawārmī's world-famous astronomical tables. al-Fazārī presented at the court of Caliph Maṣṣūr a learned Hindu named Manka who introduced the '*Sindhind*' (The Sidhanta), a treatise on astronomy according to Hindu methods. This work was translated by al-Fazārī the younger.

Al-Fazārī was the first to construct an astrolabe from which later was developed sextant.

22. We also know that Greek logic and philosophy were welcomed into Muslim civilization at about the same time: and again that Iranian administrative techniques and even important elements of Iranian political thinking were adopted and acted upon by the leading strata of the Islamic world. All these and similar elements incisively changed the culture and the civilization of Islam.

Education and Learning

23. The education given in the early Abbasid period bore some resemblance to contemporary church education in Europe. Charlemagne the Great, who rose to the throne in 768 A.D. is considered to have been one of the most capable rulers Europe has known. His contemporary Hārūn-al-Rashīd (died. 809 A.D) was the caliph of the Muslim Empire. Both these distinguished rulers in the West and the East were great patrons of learning and reigned over vast empires. In Europe the scriptures were final authority for everything and even philosophy and science had to be

reconciled with Christian theology. So was the case with the Muslims; the Qur'ān and Islamic teaching were the basis for everything.

24. During the reign of Hārūn-al-Rashīd and his son a large number of richly endowed schools were opened, libraries were organized and an observatory was set up. Learned men without distinction of religion were honoured and supported. It had become a fashion for rulers and wealthy nobles to become patrons of learning, to hold meetings in which subjects of science, philosophy and theology were freely discussed and to collect large numbers of books for the public libraries.

Islamic Golden Age

25. Islamic golden age, or the Islamic renaissance, is traditionally dated from the 8th century to the 13th century, but has been now extended to at least the 15th century by recent scholarship. During this period, artists, engineers, scholars, poets, philosophers, geographers and traders in the Islamic world contributed to agriculture, arts, economics, industry, law literature, navigations, philosophy, sciences, sociology and technology, both by preserving earlier traditions and by adding inventions and innovations of their own.
26. According to Howard Turner in '*Science in Medieval Islam*': "Muslim artists and scientists, princes and labourers together made a unique culture that has directly and indirectly influenced societies on every continent."
27. "Each great nation of the world," writes Amīr 'Alī in his momentous book, *The Spirit of Islam*, "has had its golden age. Athens had her Periclean era; Rome, her Augustan age; so, too, had the Islamic world its epoch of glory; and we may with justice look upon the period which elapsed from the accessions of Manṣūr to the death of Mu'taḍid billāh, --- as an epoch of equal, if not of superior, greatness

and magnificence.” It was in this period that every part of the globe was ransacked by the caliph’s agents who came back laden with new ideas and ideologies to the capital and enriched the public. Public libraries were established along with the schools and academies in every city. The great philosophers of the by-gone age were studied side by side with the Qur’ān. The Arabs caught up the lessons of wisdom from the East and the West and turned from soldiers into scholars.

28. Every city in the Empire marvelled in the cultivation of arts and sciences. From every part of the globe students flocked to Cordova, to Damascus, to Bagħdād and to Cairo to listen to the words of Sirecenic sages. Even persons like Gerbert, afterward Pope Sylvester II, acquired scholarships from Islamic teachers in Cordova.

In Egypt

29. Egypt, under the Fāṭimids (909-1171 A.D), became the centre of an empire that included at its peak North Africa, Sicily, Palestine, Lebanon, Syria, the Red Sea Coast of Africa, Yemen and Ḥijāz. Their trade had diplomatic ties extended all the way to China.
30. The reign of Fāṭimid caliph Al-‘Azīz (975-996 A.D) was also culturally significant. He and his grand Vazir Ya‘qūb the Killis (979-991 A.D) founded the Al-Azhar University in Cairo in 988 A.D with dwellings built for a large number of professors and students. The Fāṭimid caliph founded this academy on the pattern of the academy named *Bait-al-Ḥikmat* (House of Wisdom) established in Bagħdād by the Abbasid caliph Mamūn. The academy consisted of a library containing more than 2,00,000 books, an observatory and a dwelling for students with a medical college attached. Al-Azhar became the most important centre of learning in the Islamic world. Thus the rise of Cairo, under the Fāṭimid

caliphs, marked the culminating point of the interest and enthusiasm of the Sovereigns under whose protection arts and sciences flourished.

In Spain

31. So also in Spain we find that the same activity of mind was at work from Pyrenees to the Straits: Cordova, Granada, Murcia and Toledo were the main centres of learning.
32. Moors, as the Spaniards call the Muslims, populated Spain for almost 800 years. It was their civilization that enlightened Europe and brought it out of the dark ages to usher in the renaissance. Many of their cultural and intellectual influences still live of as today.
33. It was 'Abdur Raḥmān I, a survivor of family of Umayyad Caliphs of the Arab Empire, who reached Spain in mid-700s. He became the first Caliph of Al-Andalus. This family ruled in Spain for over 300 years. With less than two centuries, the Moors turned Al-Andalus into a bastion of culture, commerce and beauty.
34. Irrigation systems imported from Syria and Arabia turned the dry plains of Iberian Peninsula into an agricultural cornucopia. Olive and wheat was always grown there. The Arabs added pomegranates, oranges, lemons, cumins, coriander, bananas, almonds, palms, henna, saffron, sugarcane, cotton, rice, figs, grapes, peaches, apricots and rice.
35. "Every branch of science was seriously studied there, and medicine received more and greater additions by the discoveries of the doctors and surgeons of Andalusia than it had gained during all the centuries it had elapsed..... Astronomy, geography, chemistry, natural history, all were studied with ardour at Cordova; and as for the graces of literature there never was a time in Europe when poetry

became so much the speech of everybody," So write Lane-Poole of Cordova in *The Moors in Spain*.

36. The first observation in Europe was built by the Arabs. Apart from this a large general literature existed on the subjects of commerce, agriculture, handicrafts and manufacture. It were the Arabs who invented the mariner's compass and voyaged around the globe in quest of knowledge or in Pursuit of commerce.

In India

37. Muslims in Indian subcontinent are known for their unique social stratifications based on tribes and descent from Arabs and include elements of local and Arabic tribal systems.
38. Islamic influence first came to be felt in the 7th century with the advent of Arab traders. Arab traders used to visit Mālābār region, which was a link between them. And the ports of South-East Asia to trade even before Islam had been established in Arabia (Elliot and Dowson and H.G. Rawlinson). The first Indian mosque was built in 629 A.D. at the behest of Cheramn Perumal, who is considered the first Indian Muslim in Kodungallur, in Kerala by Mālik bin Dīnār.
39. In Mālābār, the Moplahs were the first community to convert to Islam because of their close connection with the Arabs.
40. Then in the 8th century, the province of Sindh was conquered by Muḥammad bin Qāsim (715 A.D.). Then from the beginning of the 11th century Maḥmūd Ghaznavi conquered the Punjab in 1020 and conducted several raids deeper into modern day Indian. Thereafter, Muslims ruled in India until 1857 Turko-Afghans from 1020 to 1525 and Mughals from 1526-1857 for more than 800 years. In India, during this period, cross-fertilization of Hindu and Muslim culture became a force to reckon with and

released fresh creative energies of both these communities in all spheres of civilization life such as, administration, science, literature, art, architecture, music and learning with extremely laudable results.

Literature

41. Arabic was embellished thousands of stars such as al-khwārizmī (died c. 844 A.D.), al-Farghhānī (Al Fraganus of the Western writers, c. 860 A.D.) al-Kindī (died c. 873 A.D.), Avicenna (Bū 'Alī Sīnā, 980-1037 A.D.) and Ibn Khaldūn (died 1406 A.D.) who adorned the literary firmament of Islam. Arabic had come to the civilized world and, towards the close of the fifteenth century, Islam contributed to a considerable extent to the European Renaissance. It was the advancing tide of Islam which dominated this greatest upheaval in art and learning the European world ever had in the course of its history.
42. The centre of Intellectual life was transferred in the most flourishing period of Arab learning to a place which now seems remote and backward in civilization to Khorāsān in eastern Persia, Khwārizm, Turkistān and Pactria. Al-Khāwarizmī was native of Khiva, al-Farghhānī, al-Kindī was of pure Arab stock. Al-Fārābī was Turk by origin and Avicenna hailed from near Balkh. Al-Ghazālī was from Tūs in the east of Persia. Omar Khayyām, who wrote his Algebra in Arabic, is now more famous for his Rubā'iyāt, was a Persian poet. Several of these scholars wrote both in Arabic and Persian. As for Averroes (Ibn-i-Rushd), Arzachel (al-Zarkarī) and alpetragius (al-Biturji), they were Arabs of Spain.
43. These scholars were very different in origin, who had common objectives of pursuit of knowledge in the given disciplines, classifications of their writings and placing them in an orderly manner.

44. Arabic literature, apart from the translation of the Holy Qur'ān in the twelfth century, did not elicit much interest until the eighteenth century. The Arabic works, and many more in other eastern languages, fuelled a fascination in Orientalism within Europe and many Islamic texts in Arabic and Persian were translated which resulted in the enhancement of interest in Islamic literature.
45. The book '*One Thousand and One Night*' (Arabian Nights), a compilation of many earlier folk tales, took form in the tenth century and reached its final form in the fourteenth century. This was translated in the eighteenth century and has been quite influential in Europe. Books each as '*Amīr Arsalān*', '*Lailā* and '*Majnūn*', Firdausi's *Shahnamah* and similar other books inspired the writings of many books on the same pattern in Europe.
46. Shakespeare referred to Iran as the 'land of Sophy'. Some of Iran's bent-beloved medieval poets were sūfis and their poetry is widely read from Morocco to Indonesia. Rūmī in particular is renowned both as a poet and as the founder of the 'Maulavi', or Turkish 'Mevlevi', Order of Derveshes. Many texts in Persian mystic literature are highly regarded. Among these are '*Kimiyā-i-Sa'ādat*' and '*Asrār-al-Tauhīd*', which elicit great interest from all.

Sufism

47. Civilization typically comes to a grinding halt whenever the writ of a revealed religion runs supreme. For any civilization to blossom, there has to be certain intellectual and cultural space that is relatively free from dogma and hidebound traditions. In the early examples in Islam, especially during the reign of the Abbasside in Baghdād, there was an informal separation of religion and state, or *Dīn* and *Daulah*, and Islamic civilization was able to make important gains,

drawing inputs from a variety of eclectic sources—both indigenous and external.

48. Sufism in Islam emerged as a protestant and liberalizing current, that became the primary vehicle for intellectual advance and the dissemination of culture in societies governed by Islamic sovereigns. If we view it in retrospect, this was essential in easing the transition from the earlier societies that existed prior to the victory of Islamic conquerors. Sufism provided a way to reconcile some of the religious doctrines of earlier cultural and religious systems. Sūfī scholars went to great lengths in establishing a sense of continuity and evolution amongst the various revealed and other religious and became instrumental in limiting political tensions and in facilitating a modicum of social peace and harmony.
49. Sufism, which was essentially the offspring of Islam and which originated in Arabia, made a singular contribution in developing philosophical thoughts, intellectual pursuits and spiritual attainments in the Islam dominated the world spanning Asia, Africa and Europe.
50. In the finest of Sūfī literature, there are elements that are of secular and universal significance which greatly influenced Persian, Indian, European and other literatures of the world.

Maḥmūd of Ghazna

51. The dawn of the eleventh century saw a great change in the political condition of central Asia. The rise of Maḥmūd of Ghazna, the great conqueror, commonly known as the 'Kidnapper' of scholars and litterateurs, brought a vast empire under his sway. His court was adorned by men like al-Beirūnī (973-1048 A.D) – philosopher, mathematician, traveller, historian and geographer; Firdausī (934-1020 A.D) the prince of poets; 'Unsurī (d. 1088 A.D) – the poet

laureate; Asjadī; Farrukhī (d. 1037 A.D) and Daqīqī and hundreds of other intellectuals. Al-Beirūnī's mind was encyclopedic. His work on astronomy is a monument of learning and research. Under the successor of Maḥmūd learning and the arts flourished immensely and with the same speed as they had under Maḥmūd himself.

52. From the middle of the seventh century and up to the beginning of the thirteenth century the development of Islam as an integral cultural complex is a unique fact of history. For the first century or so the world of Islam, spanning Europe, North Africa and central Asia, presented a remarkable spectacle of political, social and cultural unity. Subsequently, even when it was politically divided, it maintained its social and cultural integrity, intellectual vigour and economic vitality. The decline set in from the thirteenth century when Baghdād was sacked by the Mongol invaders.
53. No doubt, the successive Mongol invasions upon the Muslim world were a great blow and put an end, for the time being, to the intellectual development of Asia, whenever the Mongols went misery and desolation followed. But when they were converted to Islam, a change came over them. From barbarians they became patrons of learning with the result that cities like Bokhārā and Samarqand again rose to prominence. Again there was an awakening in the domains of arts and sciences. The Muslims resumed their work with new spirit.

Contribution of Islam in Other Branches of Knowledge

54. It was not astronomy which formed the Muslims' chief interest but they also made remarkable progress in algebra, geometry and arithmetic. Their progress in mathematical geography was no less great. The works of Ibn Ḥauqal of Maqrīzī, al-Iṣṭakhārī, Mas'ūdī, Maqdisī and al-Beirūnī show

how much the Muslims achieved in this domain and disseminated to the rest of the world.

Chemistry

55. Chemistry as a science is indisputably the invention of the Muslims and Abū Mūsā Jābir Ibn-i-Ḥayyān of Kūfa (Geber of Christian writers), a close associate of the family of Vazir of Hārūn al-Raṣhīd, who was declared the most famous Arabian Prince and Philosopher by Richard Russel in 1678 A.D, is truly regarded as 'Father of Modern Chemistry'. Jābir's influence can be traced throughout the whole historic course of European chemistry. Khare (Al-Bad, d 865-925 A.D) important alchemical work has been 'Book of the Art of Alchemy' which gives clear description of chemical processes and apparatus.

Physics

56. In physics, al-Kindī (died c. 874 A.D) and al-Fārābī (died c. 951 A.D) are most frequently referred scholars to whom are ascribed hundreds of works and who were generally acknowledged as 'Philosophers of the Arabs'. No less than 265 works are ascribed to al-Kindī. His Optics, presented in Latin translation, influenced western men of science. He also wrote on iron and steel for weapons.

Medical Science

57. Medical science was also much developed by the Muslims. Ḥunayan Ibn-i-Iṣḥāq (809-877 A.D), a particularly gifted philosopher and physician of wide erudition, wrote many books on medicine. His book '*Ten Treatises on the Eye*', is the earliest systematic text book of ophthalmology. The names of Arab physicians such as Rhazes (*Al-Rāzī* c 865-925 A.D), a Persian Muslim born at Bay near modern Tehrān and a disciple of Ibn Iṣḥāq, who was well-acquainted with Greek, Persian and Indian medicine, wrote 'al-Ḥāwī, that is,

'Comprehensive Book' on medical knowledge. He also wrote many other books but the most celebrated of all his works is that 'On Small-pox and Measles': Haly Abbas ('Alī Ibn 'Abbās, died 944 A.D) was the composer of the compact medical encyclopedia, 'The Whole Medical Art': Abulcasis (died c 1013 A.D) court physician in Cordova, Spain, is known for writing a treatise on surgery: Avicenna (Bū 'Alī Sīnā, 980-1037 A.D) wrote his gigantic 'Canon of Medicine' (al-Qānūn fit-Ṭibb), which is masterpiece: Avenzoar (Ibn Zuhr, died, c 1162 A.D at Saville, Spain), an aristocratic court physician, who displayed disdain for surgery; Averroes (Ibn Rushd, died in Morocco in 1198 A.D) disciple and friend of Avenzoar, wrote some sixteen medical works one of which is '*General Rules of Medicine*' (Kullīyyāt fit-Ṭibb) which became very popular, are among the most brilliant and most distinguished.

Art and Architecture

58. Islamic culture has been distinguished by literary rather than mechanical or scientific achievements. But Muslims have contributed to world civilization by giving abundant proof of their highest skill in the domain of music, art and architecture.

Islamic Art

59. The term 'Islamic Art' encompasses the visual arts produced from the 7th century onwards. It includes calligraphy, painting ceramics, pile carpet and inlaid work on stone and metal. Islamic art has been mainly abstract and decorative, portraying geometric, floral, arabesque, and calligraphic designs. Since human figure could not be represented by imagery, geometric patterns were used. Special type of finesse was developed to depict this art.

Ceramics

60. From the eighth to eighteenth centuries, the use of glazed ceramics was prevalent in Islamic art, usually assuming the

form of elaborate pottery. Tin-opacified glazing was one of the earliest new technologies developed by the Islamic potters. The first opaque glazes can be found as blue-painted were in Baṣra in the 8th century. Soon pottery production developed in Syria and centres like Damascus, Ray, Tebriz, Kāshān came into being. Besides Islamic designs, the medieval Islamic world also had pottery with animal imagery. Examples of which are found in Persian pottery.

Pile Carpet

61. No Islamic concept has become better known than the pile carpet, more commonly referred to as the Oriental Carpet. Their versatility is utilized in everyday life, from floor coverings to architectural enrichment, from cushions to bolsters of all shapes and sizes and to religious objects such as pra yer rug. Carpet weaving is a rich and deeply embodied tradition in Islamic societies and the practice is seen in cities as well as in rural communities and nomadic encampments.

Other Arts

62. Among other forms of art, work in stone, metal, wood and ivory was often developed to a high degree of technical accomplishment and the objects d'art made out of these elements were highly valued throughout the world.

Music

63. The development of Islamic music, particularly between the tenth and the eighteenth centuries, was a valuable contribution to world culture. It was the popular saying that "music accompanied the Arab from the cradle to the grave, from the lullaby to the elegy". Every moment of an Arab's life seems to have had its particular music- joy and sorrow, work and play, battle-throng and religious exercise. Vocal music has always been keenly appreciated by the Arabs than purely instrumental music. Their ardent taste for

poetry determined this to some extent. That the Arabs contributed to the practical art of music in the east there is ample evidence in the technical nomenclature from Samarqand to Atlantic. It influenced both the East and the West and traces of its influence are apparent in European music through Spain and South Africa and in India through Iran and Central Asia.

Painting and Calligraphy

64. Though Muslims did not make any noteworthy progress in the field of painting yet they were able to influence to some extent art of painting in the west, Muḥammadan decorative motifs from oriental fabrics came to be introduced into details of landscape in painting in cities which had highly developed esthetic painting schools and were also centres of commercial communication such as Genoa, Pisa and Venice. The Muslims developed calligraphy to a great extent. Most of the painters were also good calligraphists. The first among the leading artists and painters was Kamāl-ud-Dīn Behzad, commonly known as 'the Raphael of the East'. He was well known for his delicacy of line, brilliancy and harmony of colours. He was followed by a galaxy of artists such as Mīr Sayed 'Alī Tabrezī, Ustād 'Abdul Ṣamad, Raḍa 'Abbāsī Muḥammad Zamān, Nādir-ul-Zamān and Ustād Maṣṣūr. Calligraphy was considered to be a more respectable art because of the Prophet's prohibition of graven images and painting and hence calligraphist enjoyed greater reputation and honour than painters and engravers. Illustration of both sacred and secular texts was another form of art highly developed by the Muslims.

Islamic Architecture

65. It encompasses a wide range of both secular and religious styles from the advent of Islam till the present day, influencing the design and construction of buildings and

structures in Islamic culture. The principal Islamic architecture designs are: the mosque, the tomb, the palace and the fort. It is from these main types of structures that buildings of lesser importance such as public bathes, fountains and domestic architecture are derived. Islamic architecture started from Arabia, developed in Mesopotamia, Iran, Spain and Central Asia and reached its zenith of artistic beauty in India. During the last eight hundred years, Muslims, in India particularly, showed their greatest skill and ability in constructing domes and arches, forts and bulwarks, mosques and shrines, and palaces and mausoleums. Equally notable is the fact that all public and private buildings of any pretensions had a garden attached to them, a practice which was unknown before the advent of Muslim rule in India.

66. Under the Muslims, especially under Shāh Jahān, the golden era of architecture was attained and it found expression in style of architecture of exceptional splendour which reached the highest degree of perfection. Shāh Jahān augmented sumptuous building schemes culminating in the construction of the world renowned Tāj Maḥal. This mausoleum is made of white marble and is hailed as the 'Wonder of the World'. The monument is a work of the finest taste akin to the exquisite taste of Safawids Iran. According to M. Grosset, a French savant, the Tāj Maḥal is 'the soul of Iran incarnate in the body of India'.

Role of Women

67. Not only this, the learning of women proceeded on parallel lines with that of men. Women had their own institutions of learning and their contribution to this magnificence culture was no less important than the men's. From early times women occupied an exalted position.

68. In earlier history of Islam, female religious scholars were relatively common. Orientalist Ignas Goldziher earlier estimated that 15 per cent of medieval Ḥadīth scholars were women. After the 1500's, however, female scholars became fewer.
69. Historical Muslim female leaders include Raḍiyya Sultāna, the first Muslim ruler, who ruled Sultanate of Delhi from 1236 to 1240, and followed by Shāyarat ad-Durr, who ruled Egypt from 1250 to 1257.
70. Right from the beginning the names of some of the women are very prominent such as Khadījah bint Khuwailid wife of the Prophet; Fāṭimah, the poetess daughter of the Prophet; Zubaida; the wife of Hārūn, who was responsible for establishing hospitals for the sick and refuges for homeless orphans; Ruqayya popularly known as Sakīna, the daughter of Ḥussain and the granddaughter of Imām 'Alī, was the most brilliant and accomplished woman of her age; Burār (Pretty), wife of caliph Mamūn, was a general benefactor; Nūr Jahān, wife of Emperor Jahāngīr, for her many acts of munificence and charity for the orphans, destitute women and other needy people of Lahore; Zaibunnisā', the talented and poetess daughter of Aurangzeb; and an innumerable host of other women.
71. According to Professor William Montgomery Watt; "Islam improved the status of women by instituting rights of property ownership, inheritance, education and divorce."

Appraisal

72. This is a brief sketch of the glorious cultural achievements of Muslim and their contribution to world civilization in the medieval age. Then commended a period in which Muslim mind suffered a cultural and intellectual setback which caused cultural stagnation. The first jolt to cultural activities of the Muslims was given by the Mongols in the thirteenth century

when Baghdād was sacked. But the Islamic world soon recovered from it when the barbarian Mongols got converted to Islam and the neo-converts became patrons of arts and letters. Thereafter, immobility of thought started in the wake of consequent and occupation of Constantinople by the Usmānī Turks in the fifteenth century. By the fall of Byzantium, the Greek scholars with their rich heritage of art and culture, the learning of wisdom of ancient Greeks, migrated to Western Europe. The West was deeply stirred by a new cultural and intellectual spirit which resulted in Renaissance in the West and made the European mind independent of Islamic influence that had dominated it throughout the medieval ages and placed Western Europe on a course of intellectual and material progress, especially in the field of science and technology. For lack of regular contact with the scientific and technological developments taking place in the West, the Muslim world was left far behind. Since the Islamic world lost contact with the rapidly developing West, it could not share in the vast amount of scientific knowledge and the rich treasure of technological skill which the West acquired during the course of centuries after Renaissance. As a consequence, cultural immobility set in which gave way to narrow-mindedness, obscurantism and mental degeneration which characterized the Muslim countries from the sixteenth century to the early nineteenth century, except, perhaps, in India where again cross-fertilization of Hindu and Muslim culture acquired a remarkable synthesis and released fresh creative energies of both these communities in all spheres of civilized life such as engineering, literature, art, architecture, music, fine arts and learning with extremely appreciable results. Even in India towards the end of the eighteenth century A.D, owing to utter political chaos and anarchy, mental degeneration and decline in cultural activities set in which affected the social

and moral spheres of all Indians in general and Indian Muslims in particular.

73. In conclusion, I would say that to a thoughtful person and an ardent student of Islamic history it will be clear that Islamic culture is a dynamic force which has moved through time and space, assimilating the cultures it came in contact with, stamping them with its own genius and then taking over a new shape as it kept on moving ahead and, in the process, made an extraordinary contribution to the world's civilization the benefit of which the mankind is reaping even today.

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Modernistic Interpretation of Islamic Architecture and it's Contemporary Relevance

(Case Study of Museum of Islamic Art, Doha, Qatar)

✍...Ar. Mariam Ahmad¹

Abstract

Islamic Architecture refers to the Architecture based on the principles and philosophy of Islam. The principles of the religion shape the function which is manifested in the built form.

The general misconception related to the term Islamic Architecture is that it refers to the architecture of Domes, Arches and Minarets, and is only represented in the construction of mosques and madrasahs. The misconception can only be cleared by understanding Islamic Architecture in conjunction with the context of evolution. Islamic Architecture is indeed based on seven key principles: Tauḥīd (Unity), Iḥtirām (Respect), Ikhḷāṣ (Sincerity), Iqtiṣād (Moderation/Humility), Ḥaya (Modesty), 'Ilm (Pursuit of Knowledge) and Dhikr (Remembrance). These seven principles promote the contemporary relevance of Islamic Architecture.

With the advent of globalisation, Islamic Architecture went through transformation form, which is quite evidently divided into three phases; first phase is seen in the mid of 20th century, second phase occurs at the end of 20th century and third phase is the one which is being translated in the 21st

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century. The third phase is quite important as led to the evolution of a contemporary Islamic Architectural vocabulary. Museum of Islamic Art, Doha is an example of one such transformation that occurred during the 21st century, creating Contemporary Islamic Architecture.

Thus after studying the basics of true Islamic Architecture and seven principles, and after observing the Museum of Islamic Art, it can be interpreted that Islamic Architecture is for the masses at all the time, at different places. And it also emphasises the contemporary relevance of Islamic Architecture, based on modernistic interpretations, of the seven principles.

Keywords: Contemporary, Islamic Architecture, Tauḥīd (Unity), Iḥtirām (Respect), Ikhḷāṣ (Sincerity), Iqtiṣād (Moderation/Humility), Ḥaya (Modesty), ‘Ilm (Pursuit of Knowledge), Dhikr (Remembrance) and modernistic interpretation.

1. Introduction:

Islamic Architecture refers to the Architecture based on the principles and philosophy of Islam. Morphology of the built environment created is governed by the functions, which are based on the teachings and fundamentals of the religion.

Function based on Islam defined the spatial organisation and to an extent affected the form. In simple words it can be stated that Islamic beliefs, ideologies and fundamentals shaped the way in which Muslims manifest their built environment.

Misconceptions:

There is a general misconception related to the Islamic Architecture. Whenever the term Islamic architecture is discussed, it is directed towards the architecture prevalent across the Arab and Muslim countries. The interpretation of Islamic Architecture is limited to certain typical forms and features which were prevalent in these areas, where it originated.

Domes, arches, and minarets cannot define the vast spectrum of Islamic Architecture; neither can it be restricted to a certain typology of buildings. In order to understand the true meaning and the essence of this Architecture, the mechanism of evolutions or guiding principles that generated such a unique architecture needs to be studied and deliberated upon. The context of evolution in conjunction with the fundamentals of the religion needs to be understood in order to comprehend the true meaning and conceptualisation of Islamic Architecture.

1. **Understanding Islamic Architecture:**

Islam gives humanity principles and guidelines of morality and proper conduct. Muslims establish their society by the system where they regulate their views and attitudes and live their lives according to these guiding principles and also regulate it according to time, space and purpose.

Islamic Architecture like any other Architecture evolved and transformed according to purpose, place, people and period. Therefore the principles remained the same in Islamic Architecture except means of expressing it into a tangible reality which changed with space, time and technology.

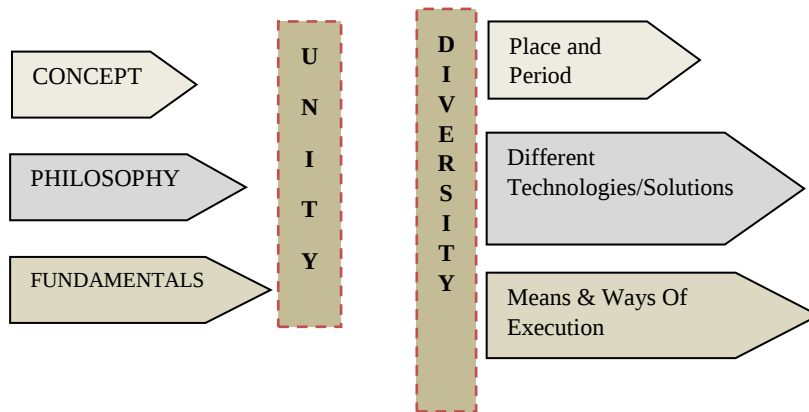
Islamic Architecture is based on seven principles:

1. ***Tauḥīd*** → Oneness
2. ***Iḥtirām*** → Respect
3. ***Ikhḷāṣ*** → Sincerity
4. ***Iqtiṣād*** → Moderation/Humility
5. ***Ḥaya*** → Modesty
6. ***ʿIlm*** → Pursuit of Knowledge
7. ***Dhikr*** → Remembrance

Tauḥīd (Oneness):

Since the guiding principles of Islamic Architecture are based on the concepts and philosophy of Islam, they remain the

same or one except manifestation changes, time, place and people. The diversity in creation of the built environment because of technology, means and ways of execution, gave rise to different vocabularies. In the earlier period there was constraint of spanning larger areas with the help of trebeated system, which required domes spanning huge spans without any columns. With the advent of industrial revolution and invention of steel, it became possible to span larger spans with R.C.C. Thus rendering the use of domes is inessential.



Iḥtirām (Respect):

With the principle of Iḥtirām, Islamic Architecture evolved to show respect to its surrounding, function, and the end user or the people. In Islamic belief, the right of the neighbour is quite important, and the architecture reflects this concept, with the creation of houses that had no projection on the streets respecting the right of way.

Islamic Architecture respects its site constraints, giving due consideration to the ecological and environmental concerns. It is seen in the construction of courtyards in the Islamic houses which were constructed in the hot arid climate. This courtyard and elements like jālis or mashrabiya evolved as a response to the climatic adversities. Jālis provided the venture effect, thus cooling the breeze that entered the house.

The courtyard was made to provide privacy, as all the windows opened inside the courtyard instead of opening on the external streets. Moreover, the windows which faced the streets had their sill level wall above the average human height, restricting the gaze of the passers-by. In this way the architecture respected the privacy of the people residing in the houses. Hence Islamic Architecture never violated its purpose for which it was built. Moreover, the form of the building that evolved respected the purpose, place and period of its evolution.

Ikhlaṣ (Sincerity):

Sincerity or being true to its function is one of the most important aspects of Islamic Architecture. It is important that built environment remains true and sincere to the purpose for which it is built. A mosque should serve its purpose of providing a congregational space along with shielding its users from the adversity of nature. And should also have a space (mimbar) from where the imām can lead the prayer. There has to be a tower (minaret) for calling the people for prayer.

Similarly the Islamic house should serve the purpose of providing privacy to its people, by having opening in the courtyard and having provision of different zones for men and women and segregated zones for family and visitors.

It is an important concept of Islamic belief that there should be sincerity in the actions of a true Muslim.

Thus it is important that the architecture based on this belief must not stray into the world of excessive abstraction, but remain sincere to its true nature.

Iqtiṣād (Humility→Moderation):

Islamic Architecture initially evolved as an austere or ascetic form devoid of any ostentation. As the religion was for the people, for the whole society, the architecture which evolved on this principles, evolved to serve the masses. It relied on the

use of natural material, local available techniques, producing the likes of Kā'bah which was simple and modest.

In Islam one of the key beliefs is that Allah does not like overdoing or excess, thus there has to be a moderation or balance. Islamic Architecture's austerity is derived from this belief. The form, function, appearance and the construction are well moderated according to the time period in which it was constructed, with the available materials and techniques.

Islamic Architecture also moderated its form and appearance according to the natural environment, and the needs of the end users. Thus it can be stated that a true Islamic Architecture is the most responsive and environmental friendly architecture which will serve the people of every time and region making it even more contemporary and modern in approach.

Ḥaya (Modesty):

Ḥaya or modesty in Islamic terms is defined as humility before God. Modesty is an important virtue, which helps in preserving the good values in human beings.

Modesty or ḥaya was visible in the Islamic Architecture of houses, which were planned to be built in a manner to protect the privacy of the family members. Similarly such windows were opened inside the courtyards as have jālis to obscure the vision of the passers-by. And at the same time they provided ventilations where some of the interventions made to protect modesty of the family members.

‘Ilm (Pursuit of Knowledge):

Islam has given importance to acquiring knowledge. And this was quite conspicuous in the creation of early madrasahs or centres of knowledge from which the community could

benefit.¹¹ The spatial organisation of the madrasahs consisted of a central courtyard with iwāns on its sides, which were large vaulted spaces, serving as lecture rooms. Madrasahs also had ruwāqs; dwelling spaces for students and teachers. The built form of madrasahs was emphasized by their portals or gateways and their minarets. Like the Sultan Hasan Madrasah in Cairo that has an elaborate gateway of around 26m height, which made it quite conspicuous in the urban fabric.

Importance of 'Ilm is visible in the architecture of mosques where the central gathering space is also used by the children to study and gain spiritual knowledge.

Each of the seven principles mentioned above form the basics of Islam and Islamic Architecture. The modern concept of sustainability, environmental concerns and minimalism are visible as Iḥtrām (Respect), Iqtiṣād (Moderation), and Ḥaya (Modesty) are reflected in Islamic Architecture.

"Architecture for Masses" is one of the connotations attached to the modern concepts of architecture, which by the way of religion and belief is imbibed in Islamic Architecture reflected in the construction of madrasahs that were built to serve the society to educate them. It imparts spiritual knowledge, making Islamic Architecture even more modernist in approach, and relevant in contemporary times. A true Islamic Architecture which follows the said principles is the one which is required in the contemporary global scenario, and is the one which would help in overcoming the current pertinent problems of the modern world.

Dhikr (Remembrance):

Dhikr or remembrance of Allah is a central point in the Islamic belief. Islamic Architecture manifested this concept in the

¹ "Islamic Architecture", Research No. 03.01, 5-11-2010, *Islamic Architecture at Crossroad*

creation of Qur'ānic inscriptions in the form of beautiful calligraphy in the ceilings, walls of mosques, palaces and other public buildings.

Remembrance was a central notion in Islam so its presence had to be the most conspicuous and resonant in the architecture that was created on the basis of this belief. Therefore calligraphy evolved as one of the most dominant and essential aspects of Islamic Architecture. Calligraphy added the aesthetics to the otherwise austere architecture, which at the same time emphasised omnipotent nature of Allah through remembrance.

Remembrance is also manifested in the creation of paradise gardens, one of the most striking features of Islamic Architecture. Islam promises its followers the reward of their good deeds in the form of paradise that is manifested in the concept of Chhār Bāgh, depicting paradise in which there are gardens beneath which rivers flow.¹

Transformation in Islamic Architecture in the Era of Globalization

Contemporary or Modern architecture, which evolved with the advent of globalisation had a universal appeal. It was not restricted to any one class or strata of the society but it served the masses. Thus architecture everywhere tried to follow the so-called "Universal Language of Architecture" which to an extent was More of Westernisation Rather Than Globalisation Or Urbanisation.

In an attempt to cope up with the fast pace of urbanisation, Islamic Architecture went through many transformations, which produced architecture that was alien to the region. Mainly three phases can be identified in this process, which are divided into three time-periods: first phase is during mid

¹ "Islam Culture and Community the Role of Museum' Architecture and Urbanism Museum of Islamic Art, Doha", www.academia.edu

of 20th century when modernisation process itself undergoes a transformation from modernism to post-modernism, the second phase is during the late 1980s and 1990s, which is a period of globalisation, and the third phase is the one which is seen in the 21st century.¹

Each of the phases are characterised by an architectural vocabulary which was developed during that particular time-period in order to meet the challenges and aspiration of the people in different places. The resulting architecture was quite different from each other.

A. First Phase (Mid-20th Century):

Islamic Architecture evolving in this period was impacted by the fall of modernism and the rise of post-modernism. The vocabulary which was synthesized in this era was a revival of historical Islamic Architectural styles or elements, which formed artificial facades, covering the modernist interior. It was a false outer covering that used historical elements claiming to be Islamic.

This type of architecture was totally against the spirit of Islamic Architecture, which believed in sincerity of the forms with the function, and also created conflict of the form with the function again negating the Islamic Architecture's concept of harmony, balance and moderation.

B. Second Phase (Late 80s and 90s):

This period was defined by globalisation which was spreading at a fast pace. In this era it was important for every region to manifest its presence at global stage. The Islamic Architecture created during this period was more than the plastic treatment of building facades. It was not restricted to mere artificial

¹ "Towards a Modern Theory of Islamic Architecture", <https://www.scribd.com/Towards-a-Modern-Theory-of-Islamic-Architecture>

synthesis of forms and facades¹, instead it moved closer to the true spirit of Islamic Architecture.

It was designed on the principles of Islamic belief so the function attained a higher priority rather than form. The concept of balance, moderation and sincerity was restored in the creation of Islamic Architecture.

C. Third Phase (21st Century):

This was an era which involved careful rethinking into the concept of a true Islamic Architecture. It brought the intellectuals and masters in the field of Architecture, to deliberate upon the real notions and concepts of a true Islamic Architecture. This resulted in creation of the architecture that was based upon the principles, philosophy and belief of Islam. It remained loyal to the seven principles of Islamic Architecture mentioned earlier, thus constructing an architecture that could be truly termed as Islamic.

One of the other striking features of the Islamic Architecture created in this period was adhering to the principles of Islamic Architecture. It also incorporated the rhythm and pulse of modern contemporary times. Thus synthesizing an architecture was as modern as it was an Islamic. It was an important period as it restored the true character of architecture, thus preserving the regional identity as it respected the surrounding in which it was created. And at the same time it created an impact at the global stage. One of the best examples of the Islamic Architecture produced in this period is Museum of Islamic Art, Doha, Qatar.

Case Study: Museum of Islamic Art, Doha, Qatar

It was designed by the renowned architect I.M.Pei and it is located on the reclaimed island of Doha. It is visually seated in such a way that makes it visible from all the sides of Doha Bay.

¹ "Quest for Contemporary Islamic Architecture", www.academia.edu

The characteristics of the Museum make it truly Islamic in nature. It can be defined in the following sub-headings:

1. Design principles.
2. Morphology of the built environment.
3. Relationship of the museum with the masses

1. Design Principle:



Fig1: Museum located on the artificial man-made Island

(source: www.spreadartculture.com)

Architect located the museum on an artificial island, so as to preserve the low rise structure from the overshadowing effect of the surrounding skyscrapers.

To establish a link with the masses, the museum was connected to the mainland through a causeway. Two entries to the museum are placed in such a way so as to diffuse the physical and non-physical boundary between the built form and the community.¹ One entry is along the city's promenade which connects to the main plaza and leading to the main entrance. The other entry is through an adjacently placed community park. Both the entrances serve to connect the Museum with the people or community. Thus stating the fact that the built form serves the masses or it is "Architecture for the Masses".

¹ "Cosmology and Architecture in Pre-Modern Islam an Architectural Reading of Mystical Ideas", <http://www.sunypress.edu/p-4099-cosmology-and-architecture-in-p.aspx>

The design is inspired by Ahmad Ibn Tūlūn Mosque in Cairo, representing the complex geometrical transition from square to octagon and from square to circle. The complex geometry of the structure, adds ostentation to the otherwise austere architecture. The geometrical transition has been made quite conspicuous, with the orientation of the built mass. Internal spatial layout is based on a huge central space, spanned by a dome and skylight. The dome transformation is visible from inside the central space, which shows the transition from circle to octagon to square, which finally terminate into four triangular flapped columns. These geometrical transitions, along with the structural decorations add an aesthetic value to the museum.

2. Morphology of the Built Environment:

Massing of the built environment is composed of two cream coloured limestone buildings, with the five storied main building rising up in tiers. The whole mass of the built environment is completely solid with only transparency being offered by a 45m tall curtain glass wall on the north side. The glass wall connects the internal spaces with the outer urban structure, thus emphasizing its accessibility to the general masses. The outdoor spaces and terraces worked as city balconies for the museum visitors.

Water is a key element in the Islamic architecture, which is present in the outside as well as inside spaces of the museum as fountains. These fountains add a sensual feeling to the heavy structure of the museum making it livelier and dynamic.

3. Relationship of the Museum with the Masses:

The creative form of the museum, with its all accessible and well connected linkages, has attempted to bring the museum to the masses. The placement of entries to the structure further accentuates this relationship, by diffusing the tangible

as well as intangible boundaries between the built structure and the people.

The dynamism provided by the presence of water in, out and around the building, adds to sensual experiences of the visitors. City balconies formed by the open spaces and terraces, present the city as the masterpiece opened to the community, to be viewed, enjoyed and experienced by the denizens.

The internal spaces flow towards the visitors, thus creating an inviting ambience. The structural elements used as decorative pieces have helped in eliminating the rigidness of the bulky mass, and has added dynamism to the static built form.

Architecture as manifested in the form of Museum of Islamic Art, is one that can be considered as "Contemporary Islamic Architecture". The precepts that make it contemporary modern Islamic architecture are:

1. Creative use of geometry to produce unique and an iconic Architecture.
2. Minimalistic approach of the built form, adhering to the principle of modesty and humbleness.
3. Importance given to function and synthesis of the form based on the function.
4. Linking the architecture with the community, thus emphasizing the connotation of Architecture for Masses.
5. Use of water to create a sensual experience for the visitor. It also cools the environment making it even more environments friendly. The glass walls have been provided on the north wall, with bare minimum openings on the south and west side reducing the heat gains.
6. Use of skylight helps in reducing dependency on the artificial lighting to conserve energy, which makes it

relevant in contemporary times. Moreover, use of light and water is a key characteristic of the Islamic Architecture.

Conclusion:

Islamic Architecture which is true and sincere to the seven principles of design, i.e. Tauḥīd (Unity), Iḥtrām (Respect), Ikhlās (Sincerity), Iqtiṣād (Moderation/Humility), Ḥaya (Modesty), 'Ilm (Pursuit of Knowledge), and Dhikr (Remembrance), is apt and appropriate for every period of time. The modern connotations of sustainability, eco-friendly, minimalism and cost-effectiveness, are all imbibed in these seven principles.

Rigidity is not part of Islamic architecture; moreover the concept of 'Ilm or gaining knowledge encourages the individual to foray into the wide plethora of opportunities, thus encouraging creativity, which is resonant with the contemporary times. With creativity comes the possibility of new solutions, leading to creation of something unique, which is functional and at the same time bears an identity, making it discernible.

Harmony, one of the other key concepts of the Islamic architecture, is also one of the precepts of the modern contemporary architecture. Harmony with nature, with the users and with the surroundings is important for making the architecture sustainable. The Islamic architecture has always been sensitive and considered harmony and balance to be the foundation of creating a built environment. The elements of Islamic Architecture like jālis, mashrabiyyas, wind towers, were the manifestation of the environmental concerns. To an extent it can be stated that Islamic Architecture is as responsive as is the Green Building concept. It emphasizes the importance of being harmonious to nature, and fulfils majority of needs of the nature itself.

Minimalism or modesty and moderation or balance are also quite resonant with the contemporary times, and form the

built morphology of the Islamic architecture. As has been instructed in the Qur'ān, that Allah does not like excess or overdoing, thus the architecture created is austere, as is seen in modern architecture, where minimum decoration is done, straight vertical lines are made quite conspicuous. The functionality of the building is given more importance, and the form is evolved on the basis of the functionality.

Architecture for the Masses is a connotation which is being attached to the modern architecture. Islamic Architecture was evolved to serve the masses, and the construction of mosques and madrasahs. It is a manifestation of this concept. Moreover, the construction of Islamic Architecture is in a manner that debilitates the tangible or intangible boundaries between the built form and the masses.

Thus it can be said that a true Islamic Architecture, can serve the masses, at all times and at all places, emphasizing the contemporary relevance of this architecture. The only thing rigid or fix in Islamic Architecture is the belief, principles and concepts. And they can be manifested or represented with different technologies, in different times and at different places, leading to the creation of architecture which is as unified as it is diverse.

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Jerusalem—Past and Present

✍ Zafarul-Islam Khan¹

Jerusalem, known in Arabic as Al-Quds or Bait Al-Maqdis (Holy Sanctuary) and in Hebrew as 'Yuroshlayim,' is one of the oldest cities on the face of the earth. It is located at the meeting point of Asia and Africa. Its known history runs into at least four millennia. It is also the most contested city in history. Sacred to all the three Abrahamic religions, Judaism, Christianity and Islam, believers of all these three religions have tried to capture it by force at various points in history. Jews always remembered it (Psalms: 5-6:137) and looked forward to regain it saying in their daily prayers: "Next Year in Jerusalem." Christians sought to take it over because it is the burial place of Jesus Christ. Christians succeeded to rule it for a little less than a hundred years during the Crusades. Muslims consider it one of their 'three sacred mosques' as described by the Prophet (PBUH) to which special journey is allowed. Muslims call it "the First of the Two Directions" ("*Ālā al-Qiblatain*") as the believers in Islam prayed facing towards Aqsá Mosque in Jerusalem for about ten years in the beginning of Islam until they were ordered by Allah to pray towards the Ka'bah in Mecca.

Historical records show that Jerusalem existed in the middle of the second millennium before Christ. Tal Al-Amarneh Tablets, kept in the Egyptian Museum in Cairo, refer to this city as "Oroshlim" in the Babylonian language with explanatory comments in the Canaanite language. These tablets go back to the time of Pharaoh Amenophis III (r. 1386-1349 BC) and his son Emperor Akhnaton (1375-1350 BC) (Zaza, *Al-Quds*, pp. 12-13). The area at the time was ruled by Egypt. Later, "Oroshlim"

¹ Editor, *The Milli Gazette*, New Delhi

is mentioned in the inscriptions of the Assyrian Emperor Sankharib (c. 700 BC) as 'Orslimoh'. In Greek inscriptions left behind by Alexander the Great (c. 330 BC), the city is called 'Hiroslima' or 'Slima' for short.

Most probably 'Oroshlim' is a compound of two words: 'Or', meaning a town or place, and 'Shlim', the name of the god of peace in ancient pre-Jewish Palestine (Zaza, p.14). The name 'Quds' too is found in some form in ancient writings. For instance, the Greek historian Hiredotus (484-425 BC) twice mentions a city called 'Kiditis' as a big city in the Palestinian part of Syria (Zaza, p.13). Quds is believed to be a corruption of the Aramaic name 'Kidista'. Jerusalem is mentioned even in the Bible (Nechemia 1:11).

Jerusalem, though it existed, was unknown to the Jews, for at least one thousand years before David. Moreover, Jews had no historical presence or memorable activity in the city for a continuous 18 centuries after they (Jews) were finally uprooted and expelled by Emperor Hadrian in 136 CE.

The Hebrew tribes attacked Palestine during the time of Yoshua, successor of Moses (c. 1450 BC). Jerusalem withstood their attacks for long. Yoshua had allocated the area of Jerusalem to the tribes of Benjamin and Yahuda but they failed for long to occupy it by ousting its entrenched Jebusite dwellers (Joshua 63:15). They could overrun Jerusalem only after the death of Joshua but they had to share the area with the Jebusites (Judges 21:1). It is for this reason that the Bible at times mentions Jerusalem as 'Jebus' (e.g., Judges: 11:19) where a town solely dwelt by the Jebusites is mentioned during the time of David (c. 1000 BC).

King David's time witnessed a fierce struggle for land between the native Palestinians and Hebrews. The natives were led by a giant called 'Goliath' who was killed by David and only after that Jews dominated the south of Palestine. It was David, after

succeeding Saul (c. 876 BC), who made Jerusalem his capital and fortress. Until then it was dominated by the Jebusites. During the time of David, who belonged to the tribe of Yehuda, Hebrews came to be called 'Jews'. David slowly elbowed Jebusites out and took over the whole area which included the height that was called 'Moriah Mountain' which today hosts the Al-Aqsá complex. David consecrated the place, according to the Jews, as the Temple of God around which they weaved a lot of stories and myths and even claimed that this was the first place created by God on earth (Zaza, p.23) and that God created ten parts of beauty out of which he gave nine to Jerusalem and the remaining one part to the rest of the world.

This elevated ground has the Rock (*Sakhrāh*) sacred to both Jews and Muslims. Jews believe that it was at the heart of their Temple while Muslims believe that it is the place from where Prophet Muhammad (PBUH) ascended to the Heavens during the event known as *Al-Isrā' wa-l-Mi'rāj* on 17 Rajab of the year preceding Hijrah (c. 621 CE) while the Prophet was still at Mecca.

Jerusalem remained at the Centre of the Jewish presence in Palestine only during the reign of King David and his son Solomon. After Solomon, the Jewish kingdom was divided into two parts and Jerusalem or the Temple of Jerusalem became the centre of affection of only one of the two Jewish kingdoms in the north and south of Palestine.

During the reign of Rahb'am, son of Solomon, the Egyptian army invaded Jerusalem (c. 970 BC). The Jewish kingdom at Jerusalem never saw peace later as Adomians, Arabs, Aramians, Israelis of the Northern Kingdom and the Egyptians from the west invaded it from time to time for the next few centuries.

The most devastating was the invasion of the king of Babylon Nebuchadnazzar (c. 588 BC). He overran Jerusalem and conquered large parts of the surrounding areas including Gaza

due to the persistent revolts and hatching conspiracies with neighbouring kingdoms against their enemies. The Babylonians burnt down Jerusalem and ruined it. They enslaved most of the Jewish residents of Jerusalem and took them to Babylon where they lived for seventy years in slavery until Korush the Persian emperor invaded Babylon. He allowed Jews to return to Jerusalem and permitted them to rebuild their kingdom and Temple there. The Temple, known as the Second Temple (Soloman's being the first) was rebuilt 18 years later by Ezra and Nechemia.

Alexander the Great invaded Palestine in c. 332 BC and left Jews mostly untouched but his successor Ptolemy I conquered Jerusalem in 310 BC and took many of its Jews to Alexandria by force. Syrians and Romans from the north and the Egyptians from the south-west kept invading the area. Jewish partisanship to this or that power was largely responsible for their persecution from time to time. Infighting too was very common among Jewish groups. As a result, the Roman Emperor Vespasian resolved to crush them for good during 66-70 CE. He sent his son Titus with a huge army who overran Jerusalem and sacked it on 8 Dec. 70 CE. He expelled all Jews from that part of Palestine in what is known in Jewish history as the 'Second Exodus' which continued until 1948 when Israel was established in Palestine after expelling the majority of its Arab inhabitants who still live today in refugee camps in the countries around Israel.

Remaining Jews as well as those who managed to sneak back, staged an uprising against the Romans in what is known as Bacoehba Revolt in 136 CE. Roman Emperor Hadrian himself came to teach them a lesson. He totally destroyed Jerusalem including the Second Temple and expelled every single Jew from the land. He built a temple for Jupiter in its place and built a new pagan city which he named 'Aelia Capitolina'.

Jews were allowed to return to the city only one day in the year (Zaza, p.32). On such visits, they used to cry at the 'Wailing Wall' said to be the only remnant of the Second Temple and now part of the Aqsá Mosque walls. Muslims call it the Western or Buraq Wall of the Aqsá Mosque. Jews were not allowed to dwell in the city for the next few centuries. This was the situation when Muslim Arabs conquered Jerusalem in 639. The terms of the surrender, known as Umarian Covenant (*Al-'Uhdah al-'Umariyah*) included a request of the natives of Jerusalem that Jews should not be allowed to dwell therein (see text in Zafarul-Islam Khan, *Tārīkh Filastīn Al-Qadīm*, Beirut, 6th edition, 1992 pp. 142-5). This policy was formally reversed by Ṣalāḥuddīn (Saladin) when he re-conquered Jerusalem from the Crusaders in October 1187.

The area around Jerusalem, or the southern Hebrew kingdom, was the centre of Jewish life and political power for only 73 years (33 years of King David and 40 years of King Solomon). It shrank to half its size with the death of King Solomon. And when Muslims conquered Jerusalem at the hands of Caliph 'Umar in 639 CE, it had not seen a Jewish presence for over five centuries (Zaza, p.38).

The current site of the Aqsá Mosque was a heap of garbage when Caliph 'Umar visited the place. Then he and his companions cleared it and performed prayer there. (see Zafarul-Islam Khan, *Tārīkh Filastīn Al-Qadīm*, p. 141). Later, a mosque named after Caliph 'Umar was built at the very site. Now that mosque is more properly called Al-Aqsá Mosque which should not be confused with the Dome of the Rock (*Qubbat Al-Ṣakhrah*) which was originally built by the Omayyad Caliph 'Abd al-Malik Marwān in 688 CE (see Zafarul-Islam Khan, *op. cit.*, pp. 160f). The Dome of the Rock is considered as one of the most beautiful structures in the world. Caliph 'Abdul Malik is reported to have diverted the revenue of Egypt for seven years to build this and allied structures on the Aqsá complex.

‘Abdul Malik also appointed 10 Jewish servants to take care of the cleaning and lighting of the Aqsá complex (*Tārīkh Mujīruddīn*, MSS, Bibliotheque Nationale, Paris, cited in Zaza, p.35). However, Caliph ‘Umar ibn ‘Abd al-‘Azīz (r. 715-717 CE) sacked the Jewish servants and entrusted their jobs to Muslims (Zaza, p.35).

Crusaders conquered Jerusalem in July 1099 led by the French king Godfrey, killing, according to their own accounts, 70,000 Muslim, Jewish and even non-Catholic inhabitants including people who had taken refuge in mosques, Orthodox churches and synagogues.

Ṣalāḥudīn Ayyūbi, or Saladin as the Europeans call him, regained Jerusalem on 2 October 1187 giving Christians most generous terms. He also at once allowed Jews to return and live in Jerusalem and all parts of Palestine. His personal physician was Jewish known as Mūsá ibn Maimūn (Maimonides) who was such a great Hebrew scholar that Jews say ‘From Moses to Moses, there is no one like Moses’.

Jerusalem continued until Islamic rule ever since until 9 October 1917 when it fell in British hands at the fag end of the First World War mainly due to the Arab Revolt. The British had dragged Arabs into the First World War against the Ottomans promising them freedom after the war in vast areas which included Syria including Palestine, Arabia and Iraq. But at the same time the British secretly concluded a pact with the French to share Arab territories among themselves and they had also given a pledge, known as Balfour Declaration, to the Jews to establish a Jewish homeland in Palestine (see text in Zafarul-Islam Khan, *Palestine Documents*, pp. 63-5).

Jewish interest in Jerusalem in particular, and Palestine in general, had started again only in early 1860s when small groups of European Jews started coming to settle in and around Jerusalem thanks to the generous support of wealthy Jews like Baron Hirsh and the Rothchilds. Instead of being pushed by

some romantic attachment to the holy land, they were more pushed due to the continued persecution of Jews in Europe. Despite this movement, they gained a foot-hold in Jerusalem and the rest of Palestine only in the wake of the British occupation in 1917 which facilitated their unhindered immigration and colonisation.

During the British occupation, Jerusalem was the political and administrative centre of their administration. As Jews gained strength, thanks to the British support despite repeated Arab protests and revolts, a private Jewish army called Haganah and many Jewish terrorist organizations like Irgun, sprang up. Immediately after the Second World War, they started a guerilla war against the British in Palestine. A weakened and exhausted Britain found it impossible to govern Palestine and therefore referred the issue to the UN which in November 1947 recommended the partition of Palestine, giving 56 percent to the Jewish minority (which constituted only 23 percent of the population of Palestine at the time and owned only 6 percent of its private land), and 42 percent to the Arabs (the rest was earmarked for an international regime in Jerusalem).

But Jerusalem with adjacent areas like Talibiya, al-Qatmoun and Al-Buq'ah as well as 66 Arab villages which included Deir Yasin, Al-Malihah and Ein Karem, was recommended to be placed under an international regime administered by the United Nations. The borders of this international regime also included the Arab localities of Mauta in the west, Shu'fat in the north, Abu Dis in the east and Betlehem in the south. Arabs rejected the unjust UN partition plan so it was never implemented.

During the war of 1948, Arabs constituted the majority of the population of Jerusalem. According to the 1946 estimates by the British administration, the population of Jerusalem was as follows:

	Jerusalem	Suburbs
Palestinians	56,010	150,590
Jews	99,320	102,520
Others	110	160
Total	155,440	253,270

Properties and land ownership in Jerusalem in 1946

	Arabs	Jew	State*
Western Jerusalem	40%	26.1%	33.9%
Jerusalem and adjacent areas	84%	2%	14%
Western villages	90%	10%	

* includes state-owned land and waqf properties

Jews started their military operations to expel the Arabs since early 1948 long before 14 May 1948 when they unilaterally proclaimed the establishment of their state called "Israel". Ragtag Arab irregulars fighting under the banner of Jaish Al-Inqādh (Army of Rescue) were no match to the trained Jewish private army, the Haganah, and umpteen Jewish terrorist outfits which went out to expel as many Arabs as possible from areas they managed to occupy across the country. Some Arab armies also sent contingents which had strict orders not to occupy beyond what was sanctioned for Arab Palestinians in the UN partition plan while Jews were not bound by this plan. They managed to occupy 78 percent of the mandated Palestine with the exception of West Bank and Gaza Strip. In Jerusalem, the then Jordanian commander Col. Abdullah Al-al, defied the orders and occupied Eastern Jerusalem which constituted 11 percent of the municipal areas of the city. Another four percent of the city, also occupied by the

Jordanian army, was declared as “neutral” and the UN was allowed to establish its offices there.

A total of 80,000 Palestinian Arabs were expelled from their homes and lands from within the boundaries of the city, especially from Western Jerusalem. Israel at once moved to occupy their properties under the Absentee Property Law and went ahead to demolish 40 Arab villages and localities in parts of Jerusalem occupied by the Jews.

An armistice agreement was signed between Jordan and Israel in 1949. It divided Jerusalem into Eastern and Western parts with a border between them which was named the “Green Line”. The eastern part included Al-Aqsá compound and the historical city of Jerusalem.

On 2 February 1949, Israeli Prime Minister Ben Gurion announced that Western Jerusalem is part of Israel and on 13 December of same year, Israel designated Jerusalem as its capital. The UN General Assembly through resolution 303, issued on 19 December 1949, rejected the Israeli move and resolved to place the holy city under an international regime with guaranteed protection for holy places therein. As a result, the international community, including countries which recognised Israel continue to keep their embassies to this day in Tel Aviv.

In 1951, Israel passed Absentee Property Law which transferred the ownership of all abandoned properties to the government of Israel. In the meanwhile, Jordan annexed the West Bank including East Jerusalem despite protests by the Palestinians and Arab countries while Egypt kept Gaza Strip under military rule in anticipation of the liberation of other parts of Palestine.

In 1964, the Jordanian government decided to expand the municipal areas of East Jerusalem to have a total area of 70 sq. kms but before this plan could be implemented the June

1967 war erupted, which led to the fall of East Jerusalem under Israeli occupation.

Western Jerusalem, meanwhile, had expanded to include new Jewish localities like Kiryat Yofil, Kiryat Menachem, Eir Nahanim and the evacuated Arab villages of Ein Karem, Beit Safafa, Deir Yasin, Lifta and Al-Maliha. Israel called it “New Jerusalem” and erected a wall to separate it from the East Jerusalem. This wall was dismantled in June 1967 when Israel occupied Jerusalem as well as all the parts of Palestine it failed to occupy in 1948. It hastened to bulldoze Arab localities adjacent to the Wailing Wall like the Moroccan Quarter which existed since the days of Ṣalāḥuddīn and created a large ground there for the assembly of Jews. Israel also acquired more than 70,000 dunam land of East Jerusalem and West Bank, owned by Palestinian Arabs, and annexed it to the Jerusalem municipality (aljazeera.net study on Jerusalem “Al-Quds Hikāyat Madīnah Muḥtallah”: <http://www.aljazeera.net/NR/exeres/D2BF5E4F-2078-42E8-97B3-841122FB000F.htm>). From 1967 to 2001, Israel had built 46,978 dwellings on these acquired lands and not one single dwelling was allotted to the Arabs who represented 33 percent of the city population (aljazeera.net study). Israel has also refrained from publishing future structural plans for the Arab areas of Jerusalem with the exception of the plans which designate vast areas as “green” or “open” lands where construction is not allowed. Roughly, 40 percent of East Jerusalem has been declared as green or open. Whatever plans Israel has published until 1999, it becomes clear that construction by Arabs is allowed only in 11 percent areas of East Jerusalem and these areas have already been built up. These restrictions have resulted in the fact that the population density in Arab areas of Jerusalem is 11.9 meters per person while it is 23.8 meters per person in Jewish areas of Jerusalem (aljazeera.net study cited above).

Soon after the occupation of East Jerusalem, Israeli announced on 28 June, 1967 the unification of the two parts of the city

taking care to exclude as many Arab Palestinian areas as possible from the new city limits which included lands of 28 Arab towns and villages but most of the Arab residential areas were kept out. Under the new arrangements, East Jerusalem grew from 6.5 sq kms to 70.5 sq kms and with the inclusion of Western Jerusalem, the total area of the new unified city became 198.5 sq. kms.

In order to strengthen its Jewish character and to ensure future expansion of Jewish localities and settlements, more areas were added to Jerusalem's municipal limits in 1995, out of West Bank as well as from Israel beyond the so-called Green Line. Israel is now further planning to expand the municipal limits of Jerusalem to run alongside the apartheid wall to the east and to include the new Jewish settlements in the West Bank where 90,069 Jewish settlers live today and this will mean a further addition of 162 sq. kms. to the current limits of the city (aljazeera.net study cited above).

Israel started hectic settlement activity in the new limits of Jerusalem of both "legal" (sanctioned by the State) and "illegal" (unsanctioned) nature with a view to change its demography for good. At the same time, Israel unleashed a policy of exclusion and expulsion of Jerusalem's Arab residents. This took many forms from refusal to allow the return of residents who happened to be outside Jerusalem when it was occupied in 1967, expulsion of residents on various pretexts, acquisition of their homes and lands for various reasons, demolition of houses on the pretext that they were built without acquiring permits which have been made extremely difficult and expensive for Arabs.

In 1980, Israeli parliament, the Knesset, resolved to declare the unified Jerusalem as the "Eternal Capital" of Israel. At the same time Israel unleashed an international propaganda drive to sell the idea of "Jerusalem 3000" using imaginary maps, photos and doubtful archeological findings. The campaign meant that Jews had a

continuous presence in connection with the city for 3000 years and therefore it should remain as the heart of the Jewish State.

During the Oslo I and II accords of 1993, Jerusalem was one of the main issues deferred for later negotiations like boundaries, return of the refugees and natural resources. These were supposed to have ended during 2004-2005 but nothing of the sort has happened to this date as a result of Israeli rejection to return East Jerusalem to the control of the Palestinian Authority and delaying tactics.

In 1921, the British redrew the boundaries of the Jerusalem and in addition to the old city, added a 400 meter wide strip to the east of the city walls as well as added to it the localities of Bāb al-Sahirah, Wādi Al-Jauz and Shaikh Jarrah to the north. In the west, the new Jewish localities were added to the city as well as the Arab localities of Al-Qatmoun, Al-Buq'ah Al-Fauqa, Al-Buq'ah Al-Tahta, Al-Talibiyah, Al-Wa'riyah, Al-Shaikh Badr and Mamanallah.

Another reorganization of Jerusalem was again done by the British in 1946 when they added to it the Arab village of Salwān to the south and Wādi Al-Jauz.

Israel has followed a number of measures to decrease the Arab population and increase the numbers of the Jews in East Jerusalem and these include: 1) Building new Jewish settlements and localities; 2) Building dwellings at cheap rates for Jews only; 3) emphasizing on the Jewish character of the city and encouraging Jews to rent or buy homes in Arab localities of the city; 4) Prevention of new arrivals of the Arabs into the city from outside, especially the West Bank; 5) Forcing Arabs to build vertically and not horizontally in their localities despite the availability of vacant lands in their areas and preventing repairs in the refugee camps of Shu'fat and Qalandia; 6) Demolition of so-called "unlicensed" buildings in the Palestinian localities of East Jerusalem while maintaining a state of vagueness about the

titles of the properties in these areas. The Israeli occupation authorities plan to build 1,200 new dwellings in East Jerusalem this year while only 200 building or rebuilding permits have been issued to the Arabs of East Jerusalem; and 7) Acquisition of land in the name of “public interest”.

Other measures include changing the names and appearances of areas in East Jerusalem in order to sound and look like Hebrew; pressuring Arab inhabitants to leave the city like the case of Bustān and Sheikh Jarrah localities where Israel is building King David Gardens and changing building elevations to make them look like monuments of the Herodian period. While Jewish organizations from across the globe, especially the US, are encouraged to take part in the building, buying, renovation and settlement activities in Jerusalem and beyond, flow of foreign funds to Arab societies is squeezed.

Ever since its occupation in 1967, Israel has tried through a number of measures to integrate Eastern Jerusalem into Israel, occupy private Arab lands and properties, expel Arab citizens of Jerusalem and plant as many Jews as possible in the Holy City and its immediate environs in order to change its demography for good. Manachem Klein, adviser to the then Israeli foreign minister Shlomo Ben Ami during 2000-2001, said in his book which has been translated into Arabic as “Tahtim al-mahzour – al-Itisalat min ajl al-taswiyah al-da’imah fi’l-Quds 1994-2001” (quoted in the Aljazeera.net study cited above) that the Israeli acquisition and settlement policies in Jerusalem must lead to a demographic imbalance (70 percent Jews and 30 percent Arabs). To achieve this quickly, he recommended a more stringent approach to demolish Arab homes, build new Jewish settlements and throttle the growth of East Jerusalem. Mayor of Jerusalem, Yehud Olmert, who later succeeded Ariel Sharon as Prime Minister in 2006, said that the return of the Jewish people to Jerusalem after 2000 years has a symbolic value which should be judged with a historic perspective as it is a struggle which may continue for hundreds of

years and, therefore, we must continue judising the city despite all obstacles (aljazeera.net study cited above). The Israeli Prime Minister Benjamin Netanyahu said, speaking to AIPAC on 22 March 2010, that "Jerusalem is not a colony but our capital". He disclosed that around a quarter of a million of Jews now live in this area beyond the lines of the Armistice of 1949.

To achieve this, Israeli governments have followed the policies laid down by Teddy Koleh, mayor of Jerusalem during 1965-1992 which aim at cutting off Jerusalem from West Bank, especially through changing the demography. To achieve this, Israeli authorities have tried to neutralize Arab-owned properties by declaring them as evacuee, absentee or neglected properties which could be acquired on one hand or by denying Arabs permits to build or use their properties on the other. To achieve this, Israel revived the Land Acquisition Law issued by the British in 1943 which allows acquisition of private land "for public purpose". Using this "law", Israel acquired 23500 dunam Palestinian land during 1967-1996 alone.

Israeli authorities have also evolved strange ways to confiscate Palestinian lands like reviving an old Ottoman law which said that ownership of an agricultural land will revert to the State if it was not tilled for a continuous three years while the fact is that it is the Israeli occupation force which does not allow Palestinian farmers access to their lands. The latest example is the apartheid wall erected by Israel in West Bank where vast chunks of lands fall to the west of the wall to which Palestinians have no access. These lands, eaten up by the wall, have been in effect acquired without paying any compensation in any way to their owners. The main purpose of the wall is to cut off East Jerusalem from its natural commercial and social interaction and continuity areas in the West Bank like the cities of Ramallah and Bethlehem as well as the Arab villages adjacent to East Jerusalem like Abu Dis, 'Anata, Aliazria etc where around one hundred thousand Palestinian Arabs live. The wall disregards,

rather dismantles, the social fabric which has evolved over hundreds of years in the area.

With pressure on life and space, tens of thousands of Arab Jerusalemites had moved to live in these adjacent villages. People from East Jerusalem frequently went to these villages to shop. As a result of the apartheid walls many shops in these villages have been closed down.

Israel also limits Arab presence in East Jerusalem through mass destruction of homes on a number of pretexts (punishment for resistance activity, administrative demolition and military requirements). Figures for 1994-2006 show that during this period alone Israel issued more than ten thousand demolition orders in East Jerusalem alone though not all of them were carried out for various reasons (figures for other occupied areas are more higher).

According to a study of the PLO's Negotiations Department in 2005, Israel confiscated 43.5 percent of the lands of East Jerusalem to build Jewish settlements on them, while Israel has designated 41 percent lands as "green land" where construction is illegal. In addition to this, Israel has earmarked 3.4 percent of East Jerusalem lands for the military and infrastructure purposes. The PLO study further said that these figures are still not final because the Israeli occupation authorities confiscated all Palestinian land records when they closed down the Orient House (Bait Al-Sharq) in August 2001 which was functioning as a de facto Palestinian administration in East Jerusalem.

UN Security Council through resolution number 298 of 25 September 1971, resolved that acquisition of land by force is illegal and it asked Israel to cancel all its actions in this regard. When in 1980, Israel declared Jerusalem as the "eternal capital of Israel", in clear disregard of the international law and the Fourth Geneva Convention, the UN Security Council condemned this act through resolution number 487 of 20

August 1980 declaring the Israeli declaration and all its consequences illegal but Israel has never bothered to adhere to international legality in such matters. It has tried to present its policies under legal garb, for example the Military Order Number 1650 which was ratified by the Israeli army on 13 October 2009 and became effective on 12 April 2010 says that any [Palestinian] found in the West Bank without proper or valid IDs will be considered an “infiltrator” and will be either expelled from the occupied territories or jailed for seven years with a fine of 7500 Israeli shekels. This means that if it is seriously implemented, tens of thousands of the inhabitants of Jerusalem and the West Bank will be expelled, especially those themselves, or whose one or both parents were born in Gaza Strip or who are married to foreigners. This Israeli “law” not only disregards international laws about occupied lands but also fails to take account of even the Oslo Accords Israel has signed with the Palestinians. Further more, such cases will be tried summarily within three days by military tribunals. The properties of such “infiltrators” too will be considered absentee properties and confiscated.

Israeli efforts to change the demography of Eastern Jerusalem may be gauged from the fact that 172,248 Jewish settlers had been planted in East Jerusalem and their numbers rose to 189,708 by the year 2007 (Statistical Book for Jerusalem 2002-2007).

Not only expulsion, Israeli policies have also neutralized the remaining Arabs in Jerusalem in other ways. As most of them reject Israeli occupation, they refrain from taking part in the Israeli and Jerusalem municipality elections which in effect means that one third of the holy city population is unrepresented and voiceless.

Israel believes and practices as if only Jews have historical and present rights in Jerusalem while the fact is that the Islamic and Christian rights and physical presence in Jerusalem are much stronger than the Jewish claim which rests solely on

military occupation whether of West Jerusalem in 1948 or East Jerusalem in 1967 the legal results of which have been consistently rejected by the international community through the United Nations and various other regional and international forums including the World Court of Justice.

While Islamic and Christian facts dot every inch of the holy city, Jews have only one physical historical evidence to support their case and it's the so-called "Wailing Wall" better known as the Western Wall of the Aqsá Mosque or the Burāq Wall. An international commission appointed by the League of Nations in 1929 had categorically affirmed that the Western Wall is a part of the Aqsá Mosque and a property of Muslims alone and that Jews have only the right of access to this wall without any right whatsoever to introduce anything new at the site. The issue was referred to the international commission following violent disturbances in 1929 when Jews tried to bring in benches and blow their traditional horns (*shofer*) at the place. But Jews have flagrantly violated the status quo since June 1967 in the wake of the military occupation of East Jerusalem when suddenly with the notice of a few minutes hundreds of homes of the Moroccan Quarter were bulldozed to create a large ground in front of the Western Wall and ever since more and more physical changes are introduced in the area including the building of an iron bridge which allows Jews to reach the Aqsá compound bypassing the traditional gates where Muslim guards try to frustrate their occasional attempts to sneak into the compound and offer Jewish prayers there, especially since June 2003.

Christian sites too have suffered Jewish intrusion and occupation though on a smaller scale and this has occasionally led to tension between Israel and various Christian Churches. One such big dispute arose between Israel and the Vatican towards the end of 2009 about Christian sites in Jerusalem and West Bank especially the Room of the Last Supper on Mount Zion which Jews claim to be the grave of King David and reject to hand it over to the Vatican.

But the greatest change has been done underground. Soon after occupation in 1967, Israelis started extensive excavations under the Aqsá Mosque complex starting from the western side to the north and east towards the Dome of the Rock. They have also done extensive diggings elsewhere in East Jerusalem and other parts of the West Bank searching for archeological artifacts to support their claim on the holy city in general and the holy site of the Aqsá in particular. Occasional reports have confirmed that Israelis have built extensive tunnels and a number of underground synagogues beneath the Aqsá mosque and it is feared that due to these diggings the Aqsá foundations have been compromised and any earthquake or bomb blast will be enough to pull down the whole huge structure.

According to the Strategic Report of the Quds Foundation published in March 2010, Israelis are trying in the near future, 1) to enforce a partition of the Al-Aqsá compound to secure a place for Jewish prayers there and the iron bridge already erected at the Wailing Wall for direct access to the compound bypassing the gates will be used for this purpose. Ariel Sharon after he became Prime Minister for the second time, told rabbis of the West Bank settlements in 2006 that he will allow Jews to pray on the Aqsá compound at “the right time”. Micky Levy, the police chief of Jerusalem at the time had said that this will be done after the American war in Iraq is over. 2) complete the project of the “Sacred Jewish City” underneath and around the Aqsá compound and for this a number of tunnels will be opened for Jewish visitors; 3) Build more Jewish landmarks in East Jerusalem after the “Hurva” Synagogue, built on the ruins of a mosque, was inaugurated on 15 March, 2010 at a stone’s throw distance from the Aqsá compound. Another synagogue, Quds Al-Nūr, mentioned in the 2008 Israeli plan for Jerusalem, will come up at the site of the Islamic Court adjacent to the Western Wall of the Aqsá.

With these additions, the number of Jewish synagogues built in East Jerusalem since 1967 will cross a dozen.

The most important attempt to destroy the Aqsá Mosque was made in August 1969 when an Australian Zionist tried to burn the Aqsá inflicting grave damage to the building and its furniture. This agitated the whole world of Islam and led to the establishment of the Organisation of Islamic Conference (OIC) shortly thereafter. There are around 20 Jewish and rightist Christian organizations working for the establishment of the Jewish Temple on the Aqsá site which obviously will take place after removing the Aqsá Mosque and the Dome of the Rock from the compound. This policy is supported by all in Israeli polity from right to centre to the left. A replica of the proposed temple is already at display near the Western Wall and a number of Jewish religious schools are preparing clerics and teaching them the rituals and prayers to be conducted in the Temple once it is ready.

It is a fact of history and current situation on the ground that Muslims have a solid presence on the ground. Under Muslim rule rights of both Jews and Christians were guaranteed and protected while both Muslims and Jews were massacred and severely persecuted during the brief occupation by the Crusaders and again by the British during 1917-1948 when the foundations of the Jewish state were firmly laid through unhindered immigration and other facilities including a liberal grant of government lands to the Jews despite persistent Arab protests. And now the Jews during their occupation since 1948 and especially since 1967 have demonstrated that they have very scant regard for the interests of non-Jews in the holy land or the international opinion expressed through the UN and other forums.

‘Siyar-ul-‘Ārifīn’- A Spiritual Guide

✍...Dr. Aurang Zeb Azmi¹

Apart from the collections of *malfūzāt* of sūfīs and spiritual guides there are numerous books and treatises in Persian language on the lives and teachings of the sūfīs and spiritual guides i.e. ‘Ma’ārij-ul-Wilāyah’, ‘Maṭlūbut Ṭālibīn’, ‘Raudhat-ul-Aqīāb’, ‘Manāqib-ul-Aṣfiyā’, ‘Safīna-tul-Auliya’, ‘Khazina-tul-Aṣfiyā’, ‘Dīkr-ul-Aṣfiyā’, ‘Mirā-tul-Kāmilīn’, ‘Siyar-ul-Auliya’, ‘Laṭāif-e-Ashrafī’, ‘Akḥbār-ul-Akhyār’, ‘Akḥbār-ul-Aṣfiya’, ‘Gulzār-e-Abrār’, ‘Mirāt-ul-Asrār’, ‘Majma’-ul-Auliya’, ‘Siyar-ul-Aqṭāb’ and ‘Jawāhir-e-Farīdi. Among such authentic and first source books of sūfīs’ lives, works and teachings is Siyar-ul-‘Ārifīn written by the sūfī Ḥāmid bin Fadhlullāh known as ‘Jamālī’. He visited all the spiritual places including Baghdād and Makkah collecting the necessary information of the sūfīs living there and maps of these famous spiritual places. He provided authentic and reliable information of the sūfīs, their karāmat and their teachings and also the information regarding their pupils. His experiences with them added a new flavor to this valuable historic collection. Here follows a short introduction of this book with special focus upon its spiritual side.

A Brief Introduction of the Author:

Ḥāmid s/o Fadhlullāh known as Jamālī was a great scholar and sūfī traveler. His date of birth is not known. The author of ‘Akḥbār-ul-Akhyār’ has christened him as Jalāl Khān. He was born in Delhi and died there in 942H/1535-36A.D. After obtaining all famous Islamic sciences he became the pupil of Sheikh Samā’uddīn of Delhi. He visited all the Islamic

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countries. He was contemporary of three kings; Sultan Sikandar Lodi, Sultan Baber and Sultan Humāyūn. All these kings honoured him and paid due respect to him. Among his outstanding works is 'Siyar-ul-ʿĀrifīn' which made him eternal in the history of Muslim India. He was destined to be mentioned by all the famous biographical books i.e. *Akḥbār-ul-Akhyār*, *Gulzār-e-Abrār*, *Miftāḥut Tawārīkh*, *Khizānah ʿĀmirah*, *Khazīna-tul-Aṣfiyāʾ*, and *Tadkirah ʿUlamā-e-Hind*.¹

Aim to write this Book:

The author did not visit all the respective countries nor he did meet all the spiritual personalities. Also he did not narrate all the information from the first source. Likewise, he did not wish to publish whatever he collected but the persons interested in these things insisted him to compile whatever he witnessed, heard or collected in a book so that it could be a source for those who are interested in spirituality and spiritual teachings. He says:

"All those who were interested in spirituality, spiritual persons and their spiritual teachings insisted me to compile whatever I have witnessed and heard in the world in a book so that it could be a guide for those who are interested in the stories of the spiritual persons, their ways and their teachings and those who wish to adopt what is good and reasonable."²

The Countries he visited:

Before enlisting the primary and secondary sources of the book I want to mention the countries he visited and got the chance to be enlightened by their spiritual personalities. He was benefited from them and narrated their life-stories and different karāmats including the countries he stayed there and spent time.

¹ For details refer to the paper of Dr. Naẓīr Aḥmad 'Khusru-e-Thāni Jamāl Dehlavi', Urdu Adab, Aligarh, July-Sept, 1954

² *Siyar-ul-ʿĀrifīn*, Ridvi Press, Delhi, 1210H, P. 3

He started his spiritual journey from his birth-place Delhi and reached the Ka'bah to which he paid pilgrimage. He also visited the grave of the Prophet Muhammad (PBUH) as well as he paid visit to the graves of some other prophets and messengers. Similarly, he travelled to Rome, Morocco, Yemen, Bait-ul-Maqdis, Syria, Iraq and its neighbouring countries, Āzarbaijān, Gīlān, Māzindrān, Khurāsān and then he returned to Delhi from where he started his journey. Thus he visited all the centres and countries from where the light of spirituality sparkled and enlightened the most parts of the world.

Primary & Secondary Sources of the Book:

When the author made up his mind to write this book he read all the possible sources whether published or unpublished apart from visiting the places and centres he detailed about them. It is an excellent quality of research that he himself visited the spiritual places, centres, personalities and their pupils about whom he wrote more or less. Thus his work became a kind of primary source on the concerned topic. Some of the sources are mentioned here from which he was directly benefitted in this valuable work:

1. Biographies: Among the books related to the biographies from which he took benefits are given below:

- (i) The Holy Qur'ān, (ii) the Prophetic Sayings, (iii) the Classical Arabic Poetry, (iv) Mathnavī Maulāna Rūm, (v) Fawā'idul Fawād, (vi) Khair-ul-Majālis, (vii) Qirānus Sa'dain, (viii) Dīvān-e-Nāṣirī, (ix) Tabaqāt-e-Nāṣirī, (x) Ghurra-tul-Kamāl, (xi) Ḥadīqah Ḥakīm Thīnā'ī, (xii) Tārīkh-e-Fīroz Shāhī, (xiii) Ṭarb-ul-Majālis, (xiv) Persian Poetry.

2. Contemporary Spiritual Persons: It includes all the spiritual persons whom he met and also their pupils with whom he contacted in order to collect the information about their spiritual teachers and also for their spiritual teachings.

3. Indirect Narrations: It includes the narrations which reached him either from secondary sources or they were among common talks in his period.

4. His Observations: This kind of source is found in most of the places of the book because most of the information he has placed in the book has been collected personally or narrated directly. His observations add a great importance to the authenticity and standard of the book.¹

Content of the Book:

Though it is an encyclopedic work on the sūfis and spiritual persons, it discusses in detail about the lives and works of the Indian sūfis; how they reached the height of spirituality, of what sciences they gained, or how much of pet sciences and arts they learned and how much famous they were in this field. It also covers their pupils and malfūzāt which are the result of their life-long experiences. Apart from describing the accounts of these sūfis and their relations with their pupils he also sheds lights partly on the madrasahs which were running during their period and which were guiding sources for them in a formal way. The most important side of this book is that the author has detailed the primary education of these sūfis and proved that these sūfis also gained the same sciences, literatures and arts which are common for religious scholars and guides even he has described in some places that these sūfis helped the religious scholars to solve some difficult places of their *so-called* books of knowledge. Another important side of this book is that he has replied to all the comments passed on these sūfis and spiritual guides, which are rarely found in any other books of this kind. He has also penned down to the history of Indian civilization & culture which made the book a primary source for the Indian history.

¹ Siyar-ul-ʿĀrifīn, P. 26

It's because he visited all nook and corner of the country to collect information of these spiritual guides.

Method of the Book:

Though the author has mentioned each and every thing in a narrative way, he has adopted a very attractive and excellent style to narrate the stories of these *sūfis*; he has started each story with some verses quoted from the poets or he himself composed it. Then he gives the family-tree of the *sūfī* and mentions how he reached this degree of spirituality and which *karāmats* he gave to the world. Then he mentions his pupils and tries hard to prove that the said *sūfī* was well-versed in common sciences and arts as well. He also proves that the said *sūfī* worshipped Allah with dedication and clean heart. During his talk he quotes the *Qur'ān*, the *Ḥadīth* and the verses of the Persian or Arabic poets. He also proves that these *sūfis* were serving their guests well as per the directives and sayings of the Prophet Muḥammad (PBUH). He has narrated whatever he did in a short and concise way. Also whatever he says is based on the first source of the topic. His talk is often entailed with the sayings and quotations of the contemporaries of the said *sūfī*. He is so careful about the readers even he does not mention whatever has been mentioned in any place and thus he refers the readers to consult that place where he has given the detail of the subject. The language of the book is a simple Persian.

Significance of the Book:

Although the book is significant and novel piece of writing among the biographies of its time because of its comprehensive discussion of spirituality, I here wish to highlight some other characteristics and distinctions with which it enjoys:

1. It has given first hand information of the spiritual guides and *sūfis* of the whole world, which is rarely found in any book. And if anything was not available he quoted it from the

authentic books whose names have been given in the sub-heading of the primary and secondary sources of the book.

2. The author has visited a number of countries and spiritual places, and whatever he has written, is his own observations not mere quotations and opinions of others. Moreover, he has tried to prove his observations with the opinions of others, which made it more authentic.
3. He has included the maps of all pious and spiritual places, which helped the travelers to visit those places easily and also gives a glimpse of those places for those who are deprived of the visit of these places. Such maps could be seen at the end of the book.
4. During the discussion he has tried to prove that these *sūfis* were first religious scholars who gained all common religious sciences, Arabic language & literature and available arts then they were impressed with this field so they chose it willingly and openly, i.e. he says about Farīduddīn Mas'ūd, "He learnt a famous book of Islamic jurisprudence at Multān and non was equal to him in piety."¹ About Nizāmuddīn Auliya' he said, "He was very similar to Bā Yazīd in spirituality and like Abū Ḥanīfah in Islamic jurisprudence."² As for the *sūfī* Najībuddīn al-Mutawakkil he said, "Sheikh Najībuddīn al-Mutawakkil was unprecedented in spirituality and religious scholarship."³
5. This book has described that the *sūfis* in that period were called as 'Ārif billāh' (العارف بالله) not *sūfis* - a term which came into light in the later periods. And 'Ārif billāh is a Qur'ānic term, i.e. He says about the *sūfī* Sikh Muhr, "Sikh Muhr was 'Ārif billāh and performed prayers of five times in the group."⁴

¹ Siyar-ul-'Ārifīn, P. 36

² Ibid, P. 59

³ Ibid, P. 61

⁴ Ibid, P. 67

6. He has claimed in his writing that almost all the spiritual guides were stick to the Qur'ānic and Prophetic teachings and they tried their best to abide by the orders of Allah and His Messenger (PBUH) and such dedication of obedience is rarely found in today's sūfīs, i.e. He says about Naṣīruddīn Awadhī, "He was a pious worshiper and performed prayers of five times in group."¹ About another 'Ārif billāh he says, "He used to start the recitation of the Qur'ān from the beginning of the day and finished it till end of the day."² About another 'Ārif he says, "He used to start recitation of the Qur'ān from Tahajjud prayer and finished it till the dawn."³
7. The book has also pointed out that these sūfīs served their guest to the last degree even they sold their belongings to serve the guest, and such habit is found in the prophets and apostles only, i.e. Therefore he says about sūfī Farīduddīn, "When the guests came to him and if he found nothing to serve them he sold his blanket in order to serve them."⁴ Similarly, "when some guests came to Naṣīruddīn Awadhī from Khurāsān, he found nothing to serve them hence he asked his wife to sell her shawl and sheet in the market so as to serve the guests."⁵ "By chance, if they had nothing to serve the guests, they served them with their smile and excused them."⁶
8. At the end he has also mentioned that these sūfīs did not ask the rich for anything nor did they accept any gift from the renowned persons even they spent in the way or the other whatever they found from the rich men, i.e. He says about some sūfīs that they did not visit the rulers though they sent money to them and as a result they returned their

¹ Ibid, P. 87

² Ibid, P. 120

³ Ibid, P. 120

⁴ Ibid, P. 51

⁵ Ibid, P. 98

⁶ Ibid, P. 100

money.¹ He wrote about Naṣīruddīn Awadhī that he spread whatever pearls gifted to him by the king, and said, "If we spend, we will be given more."² Similarly Nizāmuddīn Auliya' distributed among the poor the pearls gifted to him by Khājah Kamāluddīn Mas'ūd Sherwāni while these pearls were worth seven millions." One sūfī whose box was lost and then found, he said, "Existence of anything or its loss is equal to an 'Ārif billāh."³

Conclusion:

It appears from the above short discussion that the book 'Siyar-ul-'Ārifin' written by Ḥāmid s/o Fadhlullāh known as Jamālī is a world spiritual guide containing excellent features and qualities which are rarely found in any book, and hence it is right to say that it is an encyclopedic work on spirituality and its guides because the author has tried to cover all possible aspects of spirituality in the light of authentic sources in an excellent and simple Persian.

¹ Ibid, PP. 55 and 75

² Ibid, P. 100

³ Ibid, P. 114

The Contribution of Maulāna Ṣadruddīn Iṣlāḥī to the Islamic Studies, an Analytical & Critical Study

✍...Md. Aṣhrāf Ḥossain¹

India has been the cradle of Islam and Islamic sciences and arts for a long period of time. The historians narrated that Islam came to India by the efforts of Arab merchants who came here as the traders but soon they turned into the Islamic missionary activities. They immensely influenced the Indian society by their high moral values and good conducts. This happened during the last decades of 7th century. Since then India has been contributing to the spread and development of Islam and its sciences and arts on its soil. A'zamgarh, which is a prominent part of the country and a famous district in different fields, also did not lag behind in presenting this divine service. The district was inhabited during the period of A'zam Khān in 1665 A.D and since then it kept on producing some well-known persona who got name and fame at both the national and international levels. Among its towering and celebrated scholars in the field of Islamic Studies are Maulāna Shiblī Nu'mānī, Maulāna Ḥamīduddīn Farāhī, Sheikh Bahāuddīn, Maulāna Gulshan 'Alī, Shāh Abul Khair, Mīr 'Alī 'Ashiqān, Sayyid Qiyāmuddīn, Maulāna Akhtar Aḥsan Iṣlāḥī, Maulāna Amīn Aḥsan Iṣlāḥī, Maulāna Najmuddīn Iṣlāḥī, Maulāna Qāḍī 'Aṭhar Mubārakpūrī, Maulāna Ḥabībūr Raḥmān A'zmī and many others. Maulāna Ṣadruddīn Iṣlāḥī is one of these great scholars but his valuable contributions to Islam

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and its studies are still unknown to the world. The following is a humble attempt to introduce him and his services too.

A Short Introduction of Maulāna Iṣlāḥī:

Maulāna Ṣadrūddīn Iṣlāḥī was born in 1916 A.D at Sīdha Sultānpūr a village in A'zamgarh, district of Uttar Prādes̤h. The most of the habitants of this village hail from Pathan of Afghānistān. It has been the birth place of many great persons to whom the country owes for their great contributions particularly to the Islamic Studies. Among them are Maulāna Muḥammad Shafī' the Founder of the reputed Islamic institution "Madrassa-tul-Iṣlāḥ" and the renowned commentator of the Qur'ān Maulāna Amīn Aḥsan Iṣlāḥī.

Maulāna Ṣadrūddīn Iṣlāḥī spent his childhood in the village 'Bindawal' under the care of his maternal uncle. This village is also very famous for being the birthplace of prominent Islamic scholar 'Allāmah Shiblī Nu'mānī. Maulāna Ṣadrūddīn Iṣlāḥī completed his primary education in this village. Then he was admitted in the Bilaryāganj High School for secondary education. But, before completing his High School education, he left this school and moved to 'Madrassa-tul-Iṣlāḥ' (Sarā'imīr, A'zamgarh) for Islamic education where he got admission in 1929A.D. He stayed here for about eight years. Having completed the course of *faḍīlah* he proceeded to Deoband for further higher Islamic education and got admission in its Dār-ul-'Ulūm (Old). But unfortunately he could not complete the course and left this institution. Here formal education of Maulāna Iṣlāḥī came to an end.¹

About his Teachers:

Maulāna Ṣadrūddīn Iṣlāḥī got benefitted from many famous teachers. Some of them are Maulāna Amīn Aḥsan Iṣlāḥī, Maulāna Akhtar Aḥsan Iṣlāḥī, Sheikh Muḥammad Sa'īd Nadwī, Sheikh

¹ Maulāna Ṣadrūddīn Iṣlāḥī, *Ḥayāt-o-Khidmāt*, P.26

Shiblī Mutakallim, Sheikh Najmuddīn Iṣlāḥī and many others. The teacher with whom Maulāna Ṣadruddīn was very impressed was Sheikh Najmuddīn Iṣlāḥī¹ who said about his pupil:

“Ṣadruddīn is excellent among all his fellows. He is more hard-working than all the students. I love him very much. I expect he will do great and glorious sort of works in future”.²

Human Service:

Maulāna Ṣadruddīn Iṣlāḥī was a hard-working and dedicated student. He always kept busy to study the recommended and valuable books and treatises. He showed keen interest in having knowledge of Islam and its sciences. When he completed his education, he was appointed as an Assistant Teacher in “Madrasah Dīniyyāt” at Kohanda (A’zamgarh) in 1937. He taught here for one year. Then in 1938 Sayyid Abul A’alā Maudūdī invited him to come to Jamālpūr of Pathān Kot (Pākistān). He accepted this invitation and moved to Pathān Kot. He stayed there till 1940. During this period he got the chance to be benefitted from Maulāna Maudūdī. But in the meanwhile his teacher Maulāna Amīn Aḥsan Iṣlāḥī advised him to leave Pākistān and to go to Rangūn (Burma) to teach in “Madrasah Dār-ul-‘Ulūm” which was run by Jam’iyya-tul-‘Ulamā’. So Maulāna Iṣlāḥī went to Rangūn and started teaching there in the respective madrasah. He spent four years there, but during the unrest of the Second World War he returned to India in 1944. Then he stayed for one year in his own village. After that he was offered to join a madrasah in Haryāna. He proceeded there in 1945 and taught there for one year then he left this madrasah also and came back to Madrasa-tul-Iṣlāḥ and joined it. He taught here for three years.³ During this period he tried hard to render the best

¹ Thaqāfa-tul-Hind, Vol. 56, Issue: 3-4, P. 456

² Yādgār-e-Salf, P. 8

³ Register of Teachers’ Attendance, Madrasa-tul-Iṣlāḥ, 1368 AH

service of teaching and thus he influenced the students and the authorities as well. He was indeed a prolific and well-versed teacher who was kind-hearted by nature and was known for self control, patience and endurance.¹ So he was admired by both the teachers and the students.

Relation to Jamā'at-e-Islāmī:

Maulāna Ṣadrudḍīn Iṣlāḥī had a strong attachment to *Jamā'at Islāmī* so he joined. And it is to be noted that the head office of this organization was situated in the ground of Madrasa-tul-Iṣlāḥ after partition of the country in 1947. Maulāna Ṣadrudḍīn Iṣlāḥī worked in that office whenever he got time after fulfilling his duty of teaching in Madrasa-tul-Iṣlāḥ. So, the executive members of this organization always considered him as a good organiser for rendering his divine services in the cause of Jamā'at. As a result, when the head office was shifted to Rāmpūr, he went there and started to stay in the office. He always kept himself busy in Jamā'at's various activities as a full-timer. Thus he became an essential member of the organization.

In fact the relation between Jamā'at-e-Islāmī and Maulāna Ṣadrudḍīn Iṣlāḥī developed during his student life in Madras-tul-Iṣlāḥ at Sarā'imīr. During this period he wrote an article entitled 'Musalmān aur Imāmate Kubrā' in the monthly magazine '*Tarjamān-ul-Qur'ān*'.² When Maulāna Sayyid Abul A'alā Maudūdī read it he became so much impressed with this article that he saw an intellectual pursuit in Maulāna Ṣadrudḍīn Iṣlāḥī's thought and he found in him a revolutionary motivation of writing. As a result Maulāna Maudūdī invited him to Pathān Kot and expected his contribution to the organization. Maulāna Iṣlāḥī accepted this invitation happily having agreed with his thought about the Islamic teaching and at once joined the organization. Since then long ties

¹ Ḥayāt-e-Nau, Year 2000, P. 150

² Maulāna Ṣadrudḍīn Iṣlāḥī, Ḥayāt-e-Khidmāt, P. 104

developed between the Jamā'at-e-Islāmī and Maulāna Iṣlāhī. He was so important to Maulāna Maudūdī that despite his absence Maudūdī selected him as the executive member of the organization 'Taḥrīk-e-Dārul Islām' which was formed before the Jamā'at-e-Islāmī came into existence in 1941.

This relation gradually became strong especially after the partition of the country when the Indian branch of this organization was formed autonomous being named "Jamā'at-e-Islāmī Hind", Maulāna Ṣadrudḍīn Iṣlāhī devoted himself to work for the organization in India. He was so active in it that he became the second important pillar in the organisation after Maulāna Sayyid Abul A'alā Maudūdī¹.

Organizing Activities:

Mainly Maulāna Ṣadrudḍīn Iṣlāhī was the pen worker of the organization. So, he was always busy in writing and criticising as one of the core policy makers of the organization. Yet, he took other responsibilities of the organization on his shoulders whenever it needed his role. After having shaped the "Jamā'at-e-Islāmī Hind" he became its working secretary at various centres in A'zamgarh, Banāras, Jaunpūr and Gorakhpūr. And when he was selected as the office secretary of Rāmpūr head office, he was appointed as the head of the policy making committee and the secondary education department. He tried his level best to undertake the outstanding development in those important departments. He became so important member that he was made the Amīr-e-Jamā'at in place of Maulāna Abul Laith Iṣlāhī after he was jailed due to the Safety Act of Indian Penal code. Moreover, he became the part-time Amīr of the organization for more than one time especially during the period of Maulāna Abul Laith Iṣlāhī's treatment in his old age. As one of the pillar members Maulāna Ṣadrudḍīn Iṣlāhī presided over many central

¹ Ḥayāt-e-Nau, Vol. 16 (Jan-April), P. 112

meetings though some senior 'Ulamā' were present therein. He also took responsibility of some other important branches of the organization like 'the Constitutional Committee', 'Recommendation Committee', 'Policy and Programme Committee', 'Secondary School Committee' etc. He acted actively as the most motivational member of those committees. He accepted all challenges of the organization with smiling as the devotee founder member of the organization, despite big allegations put on him by the Police in 1954 and consequently he was arrested. After some years, the Police again arrested him and sent him to jail under DIR and MISSA. He was forced to stay in jail around 22 months.¹ Thus his life as the member of executive body of the organization was not at ease but it was full of sufferings and hardships, which made him so strong that he pledged not to give up the responsibilities of the organization.

Madrasa-tul-Iṣlāḥ and Maulāna Iṣlāḥī:

Being the primary school of Maulāna Iṣlāḥī Madrasa-tul-Iṣlāḥ played key role in building his prosperous academic future life. Its ideal and dedicated teachers motivated him to be great one. The education which he got from here became the powerful fuel for his academic life. The relation between this madrasah and him may be divided into three parts; (i) his studentship which began from 1929 and came to an end in 1937, (ii) his teaching which began in 1942 and continued till February of 1949 and (iii) administrative period. Though he left this institution in 1949, he never separated himself from it. Furthermore, he worked as the executive member of the managing committee of this madrasah till his death. During his administrative period he rendered his services as the most active scholar so as to make the syllabus and curriculum useful and meaningful so that the students might be real scholars of

¹ Taḥqiqāt-e-Islāmi, PP. 11-12

this institution. To conclude Maulāna Iṣlāḥī served Madrasa-tul-Iṣlāḥ in various ways; as a teacher, as a member of the managing committee, as a member of the syllabus committee, and as the president of Alumni Association.¹

Death:

Maulāna Ṣadrūddīn Iṣlāḥī had been suffering from many diseases which made his health critical and dangerous in his old age and finally he became so weak that he was unable to walk. And at last he breathed his last on Friday 13th November 1998. He was buried in Phūlpur (A'zamgarh). He was 82 years old at the time of his death. He was succeeded by three sons and seven daughters.

Students:

There are many students whom he taught and they were influenced by his unprecedented teaching method, deep Islamic knowledge, exemplary character and ample sense of responsibilities. Some of his students became intellectual and great thinkers and writers in their fields. A few of them are mentioned below: Sheikh 'Abdul Ḥasīb Iṣlāḥī, Sheikh Ayub Iṣlāḥī, Sheikh Nizāmuddīn Iṣlāḥī, Sheikh Abul Ḥasan Iṣlāḥī, Sheikh Sagīr Iṣlāḥī, Sheikh Ziyāuddīn Iṣlāḥī, Sheikh Bashīr Aḥmad Iṣlāḥī, Sheikh Jalāluddīn Anṣar 'Umrī, Dr. 'Abdul Ḥaque Iṣlāḥī, Sheikh Rafīqul Aḥmad Qāsimī, Sheikh 'Abdurrahmān Alkāf, Sheikh Kauthar Yazdānī, Sheikh 'Abdul Bārī Shabnam, Sheikh Pervez Raḥmānī and many others.

His Works:

Maulāna Ṣadrūddīn Iṣlāḥī was a prolific writer and a great Islamic scholar. He started his writing from his early age. His first article was published in a monthly magazine "*Tarjamān-ul-Qur'ān*". When Maulāna Maudūdī read it he became so much pleased and he immediately wrote to him saying: "I

¹ Ḥayāt-e-Nau, Vol. 16 (Jan –April), P. 48

have got your writing and read it. No doubt your witting is very excellent. I wish you will continue this divine task.”¹ Undoubtedly Maulāna Ṣadrudḍīn Iṣlāḥī got inspired by the above comment which motivated him to undertake the creative writing. He left 20 invaluable books behind him from which 15 are his original works while five others are translations. A brief description of these works is given below:

- (1) *Ma’arikaḥ-e-Islām-o-Jāhiliyyat*: This book was published in his early life. It deals with the conflict and the universal differences between ‘Islām’ and ‘Jāhiliyyat’ including how a true *Believer* should save himself from the bad impact of Jāhiliyyat. This significant book was published first from Lāhore, Pākistān. Till now many editions have been published and this book got the wide acceptance from the Urdu readers. The English translation of this precious work has been done by Dr. Asrār Aḥmad. By this book his name and fame spread far and wide. Undoubtedly, it has won the outstanding position among the books of Islamic Studies.²
- (2) *Islām ek Naẓar main*: This book deals with the Islamic aspects of belief and thought regarding the good morals, society and political science. This outstanding book is a successful effort to understand Islam at a glance. It has been translated into Bangla, English, Malayalam and Hindi. These translations prove that this book is really an Islamic treasure.
- (3) *Dīn ka Qur’ānī Tasawwur*: This is one of the great works of Maulāna Ṣadrudḍīn Iṣlāḥī. To comprehend Islam through the Qur’ān, this book is an unprecedented effort. It deserves to be translated into different languages. Its English translation has been done by his son Dr. Riḍwān Aḥmad Falāḥī.
- (4) *Asās-e-Dīn ki Ta’mīr*: This book is so important that it must be read by everyone who wishes to be true Muslim. This book deals with the exact description of *Tauḥīd*

¹ Da’wat, Vol. 36, Issue: 105, P. 109

² Maulāna Ṣadrudḍīn Iṣlāḥī, Ḥayāt-e-Khidmāt, P. 291

(Monotheism), *Ākhirat* (Hereafter), *Ṣalāh* (Prayer) and *Ṣabr* (Patience). This is very useful to those who are dedicated to *Da'wat* (Preaching), *Irshād* (Guidance) and *Tablīgh* (Preaching) of Islām and *Risālah* (Prophethood).

- (5) *Ḥaqīqat-e-Nifāque*: Maulāna Ṣadrudḍīn Iṣlāhī described in it the de facto picture of *Nifāq* (Hypocrisy) in the light of the Qur'ān and the Ḥadīth. This book is a masterpiece and deals with the ways through which one can be safe from the bad habits of hypocrisy.¹
- (6) *Islām aur Ijtīmā'īyyat*: Maulāna Iṣlāhī discussed in this book the importance of unity and consequence of discord. By this book one can understand the right path. Without any doubt this is a significant work in its field.²
- (7) *Farīḍa-e-Iqāmat Dīn*: Being a versatile and genius scholar Maulāna Iṣlāhī penned down in this book the importance of Islamic customs in the society including the means through which this important and difficult task was supposed to be done easily.
- (8) *Tahrīk-e-Islāmī Hind*: This book deals with the real and complete picture of Jamā'at-e-Islāmī Hind. The history, the aim and the value of the organization have been written. It is a complete document for those who want to know the history of Jamā'at-e-Islāmī in India.
- (9) *Taisīr-ul-Qur'ān*: Maulāna Iṣlāhī wished that the people must get the true Islamic knowledge through the Qur'ān. So, he tried to translate the Qur'ān into an easy Urdu. Though he started this project, he could not complete except two chapters i.e. al-Fātihah and al-Baqarah. It is unknown to us why he left this important task before completion. Basically to fulfil the desire of knowledge of

¹ Ḥayāt-e-Nau, Vol. 16 (Jan –April), P. 226

² Ibid, P. 229

the non-Muslims about the Qur'ān Maulāna Ṣadrudḏīn Iṣlāḥī tried to write this commentary.¹

- (10) *Qur'ān Majīd ka Ta'āruf*: Maulāna wrote this book to describe the revelation and compilation of the Divine Book. He also proved through the evidences with rationalism that this Divine Book was revealed by the Almighty to His Messenger Muḥammad s/o 'Abdullāh (PBUH). He wrote this book specially to fulfil the thirst of the non-Muslims about the Qur'ān. However, the Hindi translation of this book has been done so far. Though it is small in size, it is great in value².
- (11) *Islām ka Niẓām-e-Ma'āshiyat*: This book deals with the Islamic perspectives of the economical system in the human society. Though it is a small treatise, it bears an importance among many Islamic books that deal with the Islamic economics. It has been translated into English.
- (12) *Dīn ka Mutāṭā'ah*: According to the writer, all the followers of Islam must know Islam well. Then they will be able to fulfil the duties assigned by Allah. The ignorance of real meaning and significance of Islam will bring to the followers a lot of superstitions in place of real customs. The above said matters have been described evidently in this book. He wished that the book must contain necessary information about Islam, should be taken from the Qur'ān and from the Ḥadīth as well as from the actions and writings of the companions of the Prophet (PBUH). However this book has the chequered distinction in its descriptions.
- (13) *Rāh-e-Haque ke Muhlik Khaṭre*: In this booklet the writer has penned down the challenges in the way to the Almighty. He has disclosed all the possible stumbles and difficulties may be faced by the followers in the right way, so that they can take

¹ Taisīr-ul-Qur'ān (Preface)

² Ḥayāt-e-Nau, Vol. 16 (Jan –April), P. 228

the necessary preparation to overcome them. This book is considered as the magnificent treasure regarding the subject.

- (14) *Muslim Personal Law-Dīnī-o-Millī Nuqṭa-e- Nigāh se*: This booklet deals with the nature of Muslim Personal Law and its importance in the Shari'ah law. The writer also disclosed the necessity of personal law according to the Qur'ān and Sunnah for the Muslims.
- (15) *Nikāḥ ke Islāmī Qawānīn*: If one reads this book he may find many customs regarding the marriage. So, Maulāna Ṣadrudḍīn Iṣlāḥī discussed in this book real system and customs of marriage according to the Shari'ah law. He also mentioned the necessity and benefit of marriage for the human society.
- (16) *Talkhīs-e-Tafhīm-ul-Qur'ān*: It is the summary of Maulāna Sayyid Abul A'alā Maudūdī's commentary of the Qur'ān "*Tafhīm-ul-Qur'ān*". This is the successful effort of Maulāna Iṣlāḥī regarding the comprehension of the Holy Book within short period. The first edition of this book was published in 1984, and till now 24 editions have been issued, which prove that it has got the wide acceptance by the readers. Indeed it is an invaluable service.¹
- (17) *Ikhtilāfī Masā'il main I'tidāl ki Rāh*: It is the Urdu translation of the famous book of the Islamic prominent scholar 'Allāmah Shāh Waliyyullāh Muḥaddith Dehlawī "*Al-Inṣāf fī Bayān-e-Sababi al-Ikhtilāf*". The subject of this book is the disagreement on the issues related to Fiqh (Islamic Jurisprudence) and the right solution of this problem.
- (18) *Ifādāt-e-Ḥāfiẓ Ibn Qayyim*: It is a compilation of the writings of the prominent Islamic thinker Ḥāfiẓ Ibn Qayyim. Maulāna Iṣlāḥī also translated it into Urdu.
- (19) *Ifādāt-e-Shāh Waliyyullāh*: It is the Urdu translation of some chapters of the famous book "*Hujjatullāh al-Bāliḡah*" written by Shāh Waliyyullāh Dehlawī. In fact "*Hujjatullah al-Bāliḡah*" is a radical book on basic Islamic

¹ Maulāna Ṣadrudḍīn Iṣlāḥī, *Ḥayāt-e-Khidmāt*, P. 262

thoughts and is written in Arabic. To facilitate it reach the hands of common peoples Maulāna Iṣlāḥī translated some selected chapters into Urdu.

- (20) *Ḥaqīqat-e-'Ubūdiyyat*: It is the Urdu translation of Imām Ibn Taimiyah's widely read book "*'Ubūdiyyat*". The subject matter of this book is the real meaning of worship of Allah.¹

In spite of these books and treatises, there are many articles and papers written by Maulāna Ṣadrudḍīn Iṣlāḥī regarding the Islamic Studies. They have been published in many magazines and journals.

Conclusion:

It appeared from the above brief introduction of Maulāna Ṣadrudḍīn Iṣlāḥī that he hailed from A'zamgarh a famous district of India for its contribution to Islamic services. He was one of the founder executive members of Jamā'at-e-Islāmī. It is he who revived the Jamā'at in India with the name of Jamā'at-e-Islāmī Hind. It is he who produced Islamic literature for the Jamā'at and contributed a lot to the development of Islamic Studies in India and abroad. Most of his works are original. He also rendered into Urdu the great Islamic treasure of the outstanding personalities of India and abroad. Maulāna lived his life to seek knowledge and to spread Islamic culture. He faced a lot in the way of Jamā'at for which he struggled day and night. Throughout his life he was a moving example of Islam and an instrumental to those who wish to serve Islam and its sciences. Apart from this he was beyond all worldly desires and was known for his self-control, patience and endurance. Through his writings and speeches proved him to be an Islamic intellectual and think-tank. And though he is not present amongst us, his unprecedented and luminous contribution to the spread of Islam and to the development of Islamic sciences reminds us to remember him, his struggle in the cause of Allah and his love for Islam and Islamic Sciences.

¹ Ḥayāt-e-Nau, P. 226

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National Seminar on
“Dār-ul-Muṣannifīn, its Founders and
Research Fellows, and their Contributions”

Prepared by: Mrs. Fāṭimatuz Zahrā’¹

Shiblī Academy organized an international seminar in its campus on 29/11/2014-01/12/2014, which was inaugurated by His Highness Vice-President of India Mr. Ḥāmid Anṣārī. It was attended by the imminent scholars of Turkey, Egypt, Abu Dhabi, Saudi Arabia, Mauritius and Malaysia etc. The seminar was held to focus on Dār-ul-Muṣannifīn and contributions of its founders and research fellows but the participants highlighted the life and works of ‘Allāmah Shiblī, thus leaving the contributions of its founders and research fellows in dark. This seminar is an attempt to highlight the dark side. The seminar was successful and a total of 50 papers were received while 42 scholars from different parts of India attended the seminar. The seminar was inaugurated on November 1 at 9:30 a.m. It was presided over by Prof. Muḥsin ‘Usmānī, and Prof. Khālīd Maḥmūd delivered special address. Key address was delivered by Prof. Yāsīn Maẓhar Ṣiddīqui while welcome speech was delivered by Prof. Ishtiyāq Aḥmad Ṣillī. This session was conducted by Maulāna ‘Umairuṣ Ṣiddīque Nadwī. The session started with the recitation of few verses of the Qur’ān by Ḥāfiẓ ‘Abdur Raḥmān Qamar ‘Abbāsī. Prof. Ishtiyāq Aḥmad Ṣillī said in his welcome speech: The series of Shiblī anniversary started by us a year ago, has now come to an end.

¹ Author of ‘Qur’ān aur Munāfiqīn ka Kirdār’ [(The Qur’ān and the Behavior of the Hypocrites) (in Urdu)]

It is the mercy of Allah that all programs of this occasion were successful.” He further said, “But significance of opinions and thoughts of Shiblī Nu‘mānī remained unattended even after a hundred year passed on him death so there is a big need to look at this side. After all what this academy had done in spite of its narrow resources and what its founders have done selflessly are beyond expression. Today we need to analyze it and to make some new programs accordingly. And no doubt, this project needs your sincere help and support.” After that books published under the programs of Shiblī’s anniversary were released: They are Rasā’l-e-Shiblī, Maulāna Alṭāf Ḥussain Ḥālī kī Yād men, Yahūd aur Qur’ān and Matā’-e-Raftaghān (all are in Urdu). On this auspicious occasion the Academy has organized an all India prize competition on the biography of the Prophet Muḥammad (PBUH). And its results were announced by Maulāna Kalīm Ṣifāt Iṣlāḥī the convenor of this competition. Then Prof. Yāsīn Mazḥar Ṣiddīqī presented his key address. He said, “The nation which is not aware of its history cannot stand in the world with pride. That’s why, I think, Shiblī wanted to acquaint the Muslims with their history. After his demise, this academic journey was continued by his pupils- Maulāna Sayyid Sulaimān Nadawī, Maulāna ‘Abdus Salām Nadwī and Maulāna Mas’ūd ‘Alī Nadwī.” The special guest Prof. Khālīd Mas’ūd said, “What ‘Allāmah Shiblī did in the age of 57 years is very astonishing. Education was the brightest side of his life. And today we need to apply his educational views. It is he who rendered the education into a movement. If we want to see his sympathy with the nation in general and the Muslim *umaah* in particular we have to read his letters. And above all he trained a team of his pupils, is also unprecedented. His pupils devoted their lives to continue his policies and programs and presented an unprecedented

example.” In his presidential address Prof. Muḥsin ‘Usmānī said, “Shiblī Academy is the greatest institution of the country. The whole India is inspired with it. But the worst condition of academia which is being created in the country, is awesome and dangerous. So we have to be cautious and careful.” Then Prof. Ishtiyāq Aḥmad Ṣillī thanked the audience and gave the good tidings of publication of Hindi and English translations of some twenty seven books of this institution like Raḥmat-e-‘Ālam, al-Fārūq, Sīrat-e-‘Ā’ishah and Madhhabī Rawādārī. There are also some books which are being translated and soon they will be published.”

The first academic session started at 11:45 a.m and was presided over by Prof. Shahpar Rasūl. It was conducted by Maulāna Aḥmad Rafīq Nadwī. The following papers were presented in this session:

SI No.	Name of the Scholar	Title of the Paper	Language
1.	Prof. ‘Abdul Qādir Ja’farī	Persian Lang. & lit. and Sayyid Sulaimān Nadwī	English
2.	Prof. Abū Sufyān Iṣlāhī	A Critical Study of the Third Part of Maqālāt-e-Sulaimānī	Urdu
3.	Prof. ‘Alī Aḥmad Fāṭimī	Dār-ul-Muṣannifin-Some Impressions	Urdu
4.	Dr. Raḍiyyul Islām Nadwī	The Contribution of Dār-ul-Muṣannifin to the Development of Qur’ānic Studies	Urdu
5.	Dr. Muḥammad.	Literary Services of Sayyid Sulaimān	Urdu

	Shāriq	Nadwī the First Founder of Dār-ul-Muṣannifīn	
6.	Mr. Sulaimān Faiṣal	Nationalism and Dār-ul-Muṣannifīn	Urdu
7.	Mr. Muḥammad Ismāʿīl	Secular Aspect of Dār-ul-Muṣannifīn and its Series of "Madhhabī Rawādārī"	Urdu

The second academic session began at 06: 00 p.m. It was presided over by Prof. Yāsīn Mazhar Ṣiddīqī and was conducted by 'Umair Manẓar. The following papers were presented in this session:

SI No.	Name of the Scholar	Title of the Paper	Language
1.	Maulāna Taqīyyuddīn Nadwī	Maulāna Uwais Nadwī	Urdu
2.	Prof. Tauqīr 'Ālam Falāhī	Sayyid Sulaimān Nadwī and Citation from the Qur'ān in 'Sīratun Nabī'	Urdu
3.	Dr. Muḥammad 'Atīqur Raḥmān	Maulāna Ḥājī Mu'īnuddīn and his Academic Services	Urdu
4.	Dr. Ṣafdar Imām Qādrī	Contribution of Dār-ul-Muṣannifīn to the Development of Biographic Urdu Literature	Urdu

5.	Dr. 'Alā'uddīn <u>Khān</u>	Indian History Books of Dār-ul-Muṣannifīn	Urdu
6.	Maulāna Kalīm <u>Ṣifāt</u> <u>Iṣlāḥī</u>	Dr. Muḥammad 'Uzair and Dār-ul-Musannifīn	Urdu
7.	Maulāna <u>Ashhad</u> Nadwī	Incomplete Projects of Dār-ul-Musannifīn	Urdu
8.	Mr. <u>Shāhnawāz</u> Fayyāḍ	Linguistics and Dār-ul-Muṣannifīn	Urdu

The third session was presided over by Prof. Aḥmad Maḥfūz and was conducted by Mr. Shāhnawāz Fayyāḍ. The following papers were presented in this session:

SI No.	Name of the Scholar	Title of the Paper	Language
1.	Prof. Muḥsin 'Usmānī	Maulāna Riyāsat 'Alī Author of <u>Tārīkh</u> <u>Ṣiqliyah</u> and <u>Tārīkh</u> -e-Undulus	Urdu
2.	Mr. 'Arif Azīz	Dār-ul-Muṣannifīn and <u>Bhopāl</u>	Urdu
3.	Maulāna 'Umer Aslam <u>Iṣlāḥī</u>	Maqālāt-e-Sulaimān Part One- A Study	Urdu
4.	Dr. Jamshēd Aḥmad Nadwī	Dār-ul-Muṣannifīn and Maulāna <u>Ḍiyā'uddīn</u> <u>Iṣlāḥī</u>	Urdu
5.	Dr. Iḥsānullāh Fahad	Contribution of Sayyid Sulaimān Nadwī to the Qur'ānic Studies	Urdu

6.	Dr. Muḥammad Ikrāmussalām A'ẓmī	Sa'īd Anṣārī and his Works	Urdu
7.	Dr. 'Umair Manzār	Dār-ul-Muṣannifin and Nadwah- An Analysis	Urdu
8.	Maulāna Faḍlurrahmān Iṣlāḥī	Role of Dār-ul-Muṣannifin in Publication of the Books of Maulāna Farāhī	Urdu

The forth academic session started on 2nd November 2015. It was presided over by Prof. Yāsīn Maẓhar Ṣiddīqī and was conducted by Dr. Jamshēd Aḥmad Nadwī. The following papers were presented:

Sl No.	Name of the Scholar	Title of the Paper	Language
1.	Maulāna Syed Muḥammad Rābī' Nadwī	Contribution of Sayyid Sulaimān Nadwī to the Qur'ānic Studies	Urdu
2.	Prof. Maḥmūd Khālīd	The First Publication of Dār-ul-Muṣannifin "Makātīb-e-Shiblī"	Urdu
3.	Prof. Qamarul Hudā	Sayyid Sulaimān Nadwī-Some Linguistic Discussions	Urdu
4.	Maulāna Dr. Muḥammad Na'im Ṣiddīqī	Maulāna Muḥibburrahmān Nadwī- A Multidimensional Personality	Urdu

5.	Prof. <u>Shakīl</u> Aḥmad Anwar	Dār-ul-Muṣannifīn and Ḥyderābād	Urdu
6.	Maulāna ‘Umairuṣ Ṣiddīque Nadwī	Sayyid Ṣabāḥuddīn ‘Abdurrahmān	Urdu
7.	Prof. Aḥmad Maḥfūẓ	Contribution of Dār-ul-Muṣannifīn to Urdu Criticism	Urdu
8.	Dr. ‘Abdullāh Imtiyāz	Maulāna Abuẓ Ṣafar Nadwī as a Historian	Urdu
9.	Dr. Maḥmūd Mirzā ‘Abdurrah	Contribution of Dār-ul-Muṣannifīn to Arabic Literature	Urdu

The fifth and last academic session started just after the fourth session. It was presided over by Maulāna ‘Umer Aslam Iṣlāḥī and was conducted by Maulāna Muḥammad Ikrāmus Salām A’ẓmī. The following papers were presented in this session:

SI No.	Name of the Scholar	Title of the Paper	Language
1.	Prof. Ṣafar Aḥmad Ṣiddīqui	<u>Khutbāt-e-Madrās</u> - A Masterpiece of Sayyid Sulaimān Nadwī	Urdu
2.	Prof. <u>Shahpar</u> Rasūl	Kulliyyāt-e- <u>Shiblī</u> - An Important Publication of Dār-ul-Muṣannifīn	Urdu
3.	Dr. <u>Shabābuddīn</u>	Literary Heir of <u>Shiblī</u> Nu’mānī Maulāna ‘Abdussalām Nadwī	Urdu

4.	Maulāna Dr. Muḥammad ‘Ārif Nadwī	Owners of Waqf Properties of Dār-ul-Muṣannifīn	Urdu
5.	Maulāna Na‘īmuddīn Iṣlāḥī	Maulāna Abul Jalāl Nadwī and his Contribution to the Qur’ānic Studies	Urdu
6.	Maulāna Dr. Muḥammad Mushtāq Tijārī	Contribution of Dār-ul-Muṣannifīn to the Study of Sufism	Urdu
7.	Maulāna Muḥammad Farmān Nadwī	Dār-ul-Muṣannifīn and Nadwatul ‘Ulamā’	Urdu

The valedictory session was presided over by Maulāna Dr. Sa‘īdurrahḥmān A’ẓmī and was conducted by Maulāna Dr. ‘Ārif ‘Umrī. In this session several scholars expressed their opinions and views regarding the seminar. While Prof. Qamarul Hudá, Dr. Şafdar Imām Qādrī, Dr. Şhabābuddīn and Maulāna Sa‘īdurrahḥmān Nadwī expressed their delight and happiness for the seminar that was held successful and they congratulated Prof. Iṣhtiyāq Ṣillī and other fellows of the Institution. They also pointed out what Prof. Ṣillī is doing for the upliftment and progress of the institution. At the end Prof. Iṣhtiyāq Aḥmad Ṣillī thanked all the audience and participants, and also his associate members who worked hard to make this seminar successful and fruitful. May Allah make this institution flourish and complete what ‘Allāmah Şhiblī

**The Prophet of Peace: Teachings of the Prophet
Muḥammad**

Author: Maulāna Waḥīduddīn Khān

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Reviewed by: Ms. Purba Banerjee¹

The book *'The Prophet of Peace'*, authored by Maulāna Waḥīduddīn Khān, is a much desired testimony on the reading of Islam and the wrongful liaison established by the political extremists between the religion of peace and terrorism meted out in the name of Islam - in a world which is not only divided along the lines of religious extremism but also distorted religious ideologies.

Maulāna Waḥīduddīn Khān, President of the Islamic Center, New Delhi, founded the Center of Peace and Spirituality (CPS International) in 2001. These organizations are dedicated to presenting Islam in the modern idiom. The Maulāna is the author of *'The True Jihad'*, *'Islam Rediscovered'*, *'Islam and Peace'*, *'Islam and Global Peace'*, *'True Face of Islam'* and numerous other best-selling books on Islam.

'The Prophet of Peace' opens with a chapter titled 'A Blinkered Approach to History' in which Maulāna Waḥīduddīn Khān makes a careful analysis of how the binaries of studying human history either as simultaneous and universal phenomena or as a unilateral evolution of a single race or nation are fundamentally flawed. He opines that the phenomenon of extremism is born when human history is not

¹ Vice-Chairperson, Review Committee, The Indian Journal of Arabic and Islamic Studies

seen through the perspective of broad historical developments, but it is only seen through a narrow gate of exclusivity and nationalism of a particular community or race. He attributes such historical distortion being committed by several modern Muslim leaders, which has given rise to religious terrorism.

On the other hand, he emphasizes to study the history of Islam through careful examination not in a biased perspective. From the religious point of view, Maulāna divides history into four stages – the period of worship of nature; the worship of God; the stage of conquest of nature; and finally the stage of Muslim fears, anxieties and anger. During the period of worship of nature, he describes the forces of nature which were Creations of God themselves were held sacred by men and revered, which consequently gave rise to superstitions. Divine status was also given to kings who were mortals. This dependence on supernatural notions became impediments to human development. It discouraged to have investigation of nature and to harness the forces of nature for the overall development of human civilization. Moreover, these superstitions also gave rise to the practice of placating the priests as the intermediaries between God and the mortals. This eventually gave rise to a seemingly perpetual power-practice which has infested every religious society.

When Islam came, it broke the shackles of such dependence and imprisonment of man as a result of religious superstitions. The Maulāna holds that Islam could not take human civilization on to the next level of conquering nature for the benefit of mankind. This was achieved by the West, who discovered the latent powers of nature and put them to human service. Consequently, the Western nations, equipped with the advantage of technology and communications, became the undisputed rulers of the world through colonialism during the nineteenth and the twentieth century. The resulting rebellions

of the colonizers have always been termed as acts of treason or terrorism by the rulers. And similarly, the 'liberation' movements of the Muslim world against the western hegemony were also crushed as 'terrorism'. But what the rebels of the past lacked, was their access to military weapons and faster communication mediums. According to Maulāna Khān, it is these two along with an extremist interpretation of religious ideology have made modern religious violence very lethal to human existence.

The last phase of history as the period of Muslim anxieties and anger is related directly to the Western colonization of the Muslim world, which, Maulāna believes that the Muslim world were unable to overcome their problems and they could not understand the interest of the Western powers, and unlike this they got engaged into acts of continuous violence and destruction. In fact Islam believes in positive approach and action in the human society and it does not support any act of violence and destruction in the name of religion. It also instructs its followers to react against jihādīs and terrorists across the world.

From the third chapter onwards the book emphasizes on the need for an objective analysis to understand the phenomenon of Islamic terrorism. The fact is that Islam always directs the people to know about Islam and its philosophy through the direct study of the Qur'ān and Ḥadīth. Then they should promote the revival and establishment of true Islam. But unfortunately when the same religion is utilized for political purposes to redefine nationalism, it only fosters arrogance and a sense of prejudice. Perhaps, this is why we see a plethora of Muslim youth in Europe, Africa and other continents, who have not been identified as ones living their lives according to Islamic tenets and taking resort to political violence or terrorism in the name of Islam. Here, we see a categorical difference of Islam as the

eternal religion and the interpretation of Islam deriving from Muslim political history.

As the Qur'ān underlines the importance to develop a man's character possessing two qualities – man being the worshipper of God and a well-wisher of mankind. From the religious point of view, as a social Muslim who violates the value of life and does not respect others and their religions, will be considered a religious impostor. In this regard Maulāna gives the example of the destruction of the Bāmiyān Buddha by the Ṭālibān in Afghānistān (2001). We also observed a similar trail of violence committed by the organization named ISIS (Islamic State of Syria and Iraq) when they destroyed the ancient religious city of Palmyra in Syria in 2015. According to him, these acts are to be considered self-destructive, as they also give a similar pretext to other religious groups to carry out such atrocities.

The Maulāna gives the example of the Prophet, the way he respected other people and their religions during his life in Makkah and Madīnah. He also reminds us that the Prophet was the best example of someone who through the practice of his teachings can be considered as pious religious as well as a devoted secularist of modern human history. One should know that Muḥammad bin 'Abdullāh bin 'Abdul Muṭṭalib was the Prophet of Peace. He had always advocated for peace and patience. The violence in the present-day in the name of Islam is nothing but violence against the love, respect, peace and prosperity and even against Islam.

As far as the history of political Islam is concerned, Maulāna Khān traces the history of political Islam and the subsequent extremism bred by Sayyid Jamāluddīn Afghānī, who was, perhaps, the first in history to develop the concept of Islamic nationalism or pan-Islamism. His teachings produced prominent followers like Sayyid Quṭb and Amīr Shākīb Arsalān in the Arab world, Muḥammad Iqbāl and Sayyid Abul A'alā

Maudūdī in the Indian sub-continent, and Āyatullāh Khomeinī in Iran. Afghānī's fundamental line of argument consisted that Islam is an all-encompassing ideology that covered the whole of human life, including politics, which was used to justify the duty of Muslims to capture political power by force so that Islam could be established as a total system. This notion gave rise to the first pan-Islamic organization, namely, Al-Ikhwān al-Muslimūn (The Muslim Brotherhood) in 1928. Afterwards, the Muslim Brotherhood had played an enormous role in organizing various movements in the Arab world, particularly pertaining to the Palestinian refugees' struggle against the state of Israel. The Maulāna condemns not only the role played by the Muslim Brotherhood in the region, but also the self-defeatist mentality of the Arabs regarding the issue of Palestine which slowly and steadily led in the present-day to 'Islamic Terrorism'.

Maulāna Khān asserts, on the other hand, that the verses of the Qur'ān which are frequently used by the political-religious extremists to justify their acts of terrorism are completely baseless. He takes references from the Qur'ān and analyses them to show how the explanation of the verses has been twisted and turned to serve the purpose of the Jihādīs over the years. Chapter 12 of the book has been entirely devoted to this purpose. Later on, the author described how it is impossible to hold a negative attitude towards life and the world, and how Islam strictly abhors the practice of negativity in one's attitude. He also reiterates the stand taken by the Qur'ān against negative journalism and negative propaganda of other forms, which he believes is equally responsible for the negative mindset of the whole world today, and leading to psychological extremism.

In the present world, this psychological extremism has made us familiar with the word 'jihād'. It has all the negative connotations attached to it, but in Arabic the word only

means 'struggle' – a struggle towards meeting a worthy goal. Maulāna Khān draws the most beautiful example of 'jihād' from the Qur'ān as the peaceful communication of the Islamic message of monotheism. He also mentions an instance from the Prophet where 'jihād' was used as a struggle of an individual against himself so that he may surrender to God. Thus, we can see that the word 'jihād' is being used and justified in all the wrong ways, and also out of context to serve the purpose of the extremists. Moreover, war itself has been justified in Islam only as an act of defence (qitāl), and can only be waged by and against an established state or government. Non-state actors or individuals are permitted to wage war, and they are only advised for peaceful struggle. On the other hand, if a state wages war against another state for a defensive purpose, it is absolutely lawful and justified war in the eyes of Islam, but if a state goes to wage war as an aggressive act, then it can only be termed as a misuse of power. Similarly, the author emphasizes that modern-day terrorism being termed as new-age Crusade is completely baseless as Crusades were fought between the Muslims and the Christians, whereas the present day violence is between the Muslim guerillas and the West in general.

The nature of this violence is totally destructive because human beings are used as weapons – suicide bombers, child warriors, etc. The author suggests that Islam as a religion is against both the notions of euthanasia and also harming others by harming oneself. The history of suicide bombing can be traced to the anti-colonial movements throughout West Asia and North Africa against the European colonizers. According to the author, Islam does not permit any act of militant protest against a legitimate state ruler, even if one faces discrimination or oppression. In these cases, the protest needs to be launched in a strictly peaceful domain, taking resort to patience and constitutional acts.

On the other end of the debate, Islam makes a categorical difference between Kāfirs (the deniers), an aggressor and an enemy. A Kāfir is not mentioned as a non-believer or an infidel per se, but rather someone who does not readily accept Islam (in the Qur'ān, the members of the Quraysh tribe have been termed as kāfirs, for example). Thus, the interpretation of the word 'Kāfir' as someone who is not a Muslim is completely unfounded according to the author. In fact, the use of the word 'Kāfir' in this way can be considered as an insult towards the believers of other religions. So any aggression on people who are not Muslims, terming them as Kāfirs, is a gross violation of basic human rights according to Islam. On the other hand, an aggressor should be fought against at any cost is what the Islam permits, but as far as the enemies are concerned only unilateral good behavior has to be meted out to them, so that, eventually, enemies may become friends. The same holds true against oppressors.

But oppression is a form of exploitation, which breeds violence in the minds of man. Therefore, what we get to hear from the militants more often than not is that they are violent because that is the way to fight against the oppressors. The author completely discounts this line of argument that sustains a vicious and unending cycle of violence. He holds up the best examples set by the Prophet – because, according to the Prophet, violence can only be countered with peaceful means, as hatred can only be countered with love.

The Maulāna has also pointed out that democracy as a political system has not agreeably suited the Muslims, as the Muslim ideologues have always propagated for Governments of the Muslims, by the Muslims and for the Muslims, which is essentially undemocratic and inflexible – putting Islam as a religion and the Muslims directly against other religious and political groups. This has harbored reservations against the Muslims and Islam throughout the world.

The role of the international as well as the Muslim media in modern times behind sustaining the negative image of the Muslims cannot be denied, with every news channel overflowing with sensationalized news from the Muslim world. Islam conceptualizes the human mind as an eternal entity, capable of thinking, analyzing and judgment, irrespective of his environment. But modern psychology - a serious branch of science in today's world - establishes that a man would behave only according to his environmental demands confining him to instincts and impulses. The author underlines that the Qur'ān emphasizes on the importance of de-conditioning a man's upbringing to go back to his own nature – the divine nature with which he was born. The development of intellectuality or the practice of intellectual thinking is what differentiates a human brain with that of other animals. Hence it is necessary to de-condition man so that his divine nature may be awakened.

The modern-day scholars failed to re-establish Islam according to modern scientific expectations, as they failed to differentiate between Muslim rule and Islamic ideology. This made the Muslim world re-direct their fight against the Western world, in a way, to camouflage their own political failures – as they regarded the ideological deterioration of Islam to their defunct politics. This, in turn, kept the Muslim world out of touch with the Western scientific developments for a long period of time, out of denial and distaste towards the West.

As far as later religious developments were concerned, the author has mentioned the development of *fiqh* or Islamic law during the Abbasid Caliphate. The major aspect of *fiqh* was the division of the world into two regions – Dār-ul-Islam (land or part of the world ruled by Muslims) and Dār-ul-Ḥarb or Dār-ul-Kufr (land of war, ruled by non-Muslims). According to the author, the present day anxiety of the Muslims emanate directly from this legacy of partitioning the world into two

hypothetically hostile camps (we see a similar resonance of this binary in today's world, for example, the statement by the ex-American President George W. Bush, dividing the world between 'us' and 'them' after 9/11, 2001 in New York), who are supposed to be at loggerheads with each other, pushing both sides towards mistrust, insecurity and probable war.

Therefore, what the author wants to establish through this book is that the problems dogging the Islamic world today, have had a long political history, which contained many conflicting and contradictory forces, power-practices, wrong and purposeful interpretations of the religion, educational and scientific conservatism, denial of political reality, wrong utilization of modern technology and communications put to the purpose of short-sighted power equations – all causing an atmosphere of mistrust and fear amongst the people of Islam, breeding psychological extremism and violence, executed in the name of religion throughout the modern world.

But conclusively, he has tried to make an extraordinary example of the life and work of the Prophet, citing important and pertinent instances from the Qur'ān, emphasizing on the significance of following his way of thinking and analyzing a situation. Many scholars try to devalue the examples set by the Prophet arguing that the world during the seventh century A.D. was quite different from the world of today. Thus, the validity of the instances put forth by the Prophet might not be as effective in our times. The author has vehemently argued against this notion, reiterating that the classicism of the examples set by the Prophet in his life and through his work is equally relevant even today – as the truth spoken to the Prophet of Islam by God is also the truth about the entire humanity at large.

A Letter from a Father to his Son

✍...Layeeque Ahmad¹

In the name of Allah the Most Gracious, Most Merciful we
begin

Dear son Aurangzeb, --- Saving your presence

Off was I, breathe taking sorrow overwhelmed me,
When received your letter, triumphant news full of,
I was over joyed, filled with tempestuous glee,
All the misery, the trouble from me ran off.

Wonder, O, Aurangzeb, my most affectionate and worthy son,
Container of good moral, Sustainer of sterling worth
character,
Were not embarrassed, nor lost heart, nor welcomed undone,
But kept patience, the faith you did not scatter.

Be sure, certainly Allah is with you, no doubt,
He made you the gainer of knowledge, the wit,
Keeper of civil nature, polite behavior, you go about,
You will be awarded sympathy, solace, succor that lit.

To gain unique success, keep control over tongue, penis,
Cut not joke of your business, your real mother,
You will walk on this rule without any miss,
But not follow, let charming it may, but avoid other.

¹ Father of the Editor and Retired Headmaster, Junior High School,
Majawān, Phūlpūr, A'zamgarh

You must respect your teacher, honour your special guide,
Be polite, gentle, generous, smiling united with matchless
behaviour,
Treat them well, render services for, leave back pride,
Be in the good book of, draw their favour.

To achieve the vow through their heart, be moderate,
Be patient, regular in study, punctual, hard working, plucky,
Allah, the Almighty will recommend your reward for great,
He will destine you succor, make you more lucky.

Offer Salat in time, ask for wisdom, strength, talent,
Long life, prudence, love for needy, acceptance, sound,
Solace of faith when you lose courage unless absent,
To be imparted mercy, zeal, position, lot of wealth.

Prepare yourself to put with all the state,
Be as a pipe for any wind to play on,
To enable you to start life with ideas great,
To make you able to perform the duties laid upon.

The present world will be your's and after death,
The God will take you there in His Heaven,
Where you will enjoy eternal life after last breath,
Suffer no agony, no misery, no annoyance then.

May you live long my proper, dwelling heir,
May you be happy in this world of test,
May you win your vow, freedom from care,
May you be blessed with toleration, the best.

You may

May He enrich you with human qualities to serve you parents,
to love and to take care of your younger brothers and sisters.

Convey our regards to your elders,
Good wishes to equals and classmates,
I mean to your bosom friends, to give
A blessing to your youngers, convey
Special regard (Salam) to your teachers,
Your guides and well wishers,
Your mother under whose feet
Lies paradise, prays to Allah for your
Success, comfort and good health. Your
Twin young brothers, Sālim and Nāẓim
Have promise to have
Hard study and
Conveying you Salam
The rest is O.K

This is your lucky father

Layeeque Aḥmad

Mundiār, A'ẓamgarh

26/01/2000